

CHRISTIAN CENTURY

*Unanswered yet !
The prayers your lips have pleaded
In agony of heart—
These many years ?
Does faith begin to fail ?
Is hope departing ?
And think you all in vain
Those falling tears ?
Say not, the Father
Hath not heard your prayer,
You shall have your desire—
Sometime—somewhere.*

—Browning.

THE CHRISTIAN CENTURY COMPANY
358 Dearborn Street
CHICAGO

A Few Personal Words With Our Readers

For a long time we have considered the advisability of maintaining the subscription rate of the paper at \$1.50; and the time has come when we have decided to carry our decision into effect. Beginning November 1st the \$1.50 rate will be strictly maintained. We have arrived at this decision for two reasons.

The first reason naturally is that we cannot afford to give our readers a paper they will be satisfied with, at a less price. If we are to introduce new features, and maintain the present standard, we believe our readers will be willing to grant us the slight advance in price. It will come back to them, in a better and more helpful religious journal, wide awake and alert to highest interests of a great and growing body of Christians.

The second reason that prompts us in making a uniform \$1.50 rate, is that The Christian Century has become a permanent factor in our religious life, and to fulfill its usefulness and purpose it must be on a sound financial basis; this basis can best be established through our circulation. It will enable us to pay more liberally for new subscriptions and to offer premiums of a higher character.

Please bear in mind that all subscriptions sent in during the entire month of October, whether renewals or new subscriptions, will be received at the \$1.00 rate, but that no subscriptions will be received after October 31st except at the \$1.50 rate. We hope our readers will make known this fact, and that those desiring to take advantage of this special rate will do so at once.

It shall be our aim not only to maintain the present standard of the paper, but new features will be added from time to time that will tend to make the weekly issues a source of constant delight and charm—a spiritual working force in developing Christian growth and character.

During the coming year we shall continue to publish the articles pertaining to our prominent and living-link churches. These articles have been enthusiastically received. In almost every mail come letters referring to these historical sketches in one way or another. Just this week one of our readers writes us from Texas saying that these articles were invaluable to him in his work, adding that he used the pictures of every church by mounting on cardboard and showing throughout his community to doubters who were not aware that we had any church buildings, except the small and old fashioned houses, which in a generation we will have outgrown.

Some of the best articles are yet to appear. These all contain valuable church history, and methods of work, that read in many instances almost like the miraculous. Just to think that we have congregations, and not one or two, but by the score, that contain more than a thousand members. There is inspiration in knowing just how such a great company of Christians work and succeed; and these are all to appear in early issues.

We have just inaugurated the "Christian Century Pulpit," under which head will appear from week to week a short sermon by ministers who have played an important part in the work of the church—men whom the Disciples delight to honor and whose messages always touch a responsive chord in the harmonies of a great people. We feel sure our readers will be immensely profited by following this feature.

What Our Readers Say

"You are giving us the best paper in its history now."

PETER AINSLIE,
Baltimore, Md.

"I enjoy the paper and hope it will continue to grow. We need more of your spirit."

E. E. FARIS,
Dallas, Texas.

"I am coming more and more to admire THE CHRISTIAN CENTURY. . . . I appreciate the articles on Historic Churches."

W. B. TAYLOR,
Ionia, Mich.

"Enclosed find money order for renewal of subscription to your most excellent journal. I am delighted with the growth THE CHRISTIAN CENTURY is making."

J. C. MASON,
Dallas, Texas.

"I like the spirit of THE CHRISTIAN CENTURY. Our plea for Christian Union will never come through any but the spirit of Christ. Am thankful for the beautiful mottoes, verses and poems that come to us on the cover of the paper."

ANNA HANDLEY,
Loda, Ill.

The "Soldiers of the Cross" in foreign fields have promised us some marvelous stories from real life and personal experience. We are just awaking to the mighty work that is being accomplished by these faithful and sacrificing ambassadors of the Christ, and their messages are the leaven that is increasing our opportunity and development. Read the success of our missionary endeavors through these personal messages of valiant characters. They are tales rich with pathos and heroism.

We hope that we can, in some measure, impart this information to you—inspiring you with what others are doing to attempt still greater things for The Master. No better way can be found than by introducing one of our religious journals into the home. If only 10 per cent of those church members who do not take any one of our church papers, could be induced to take some one of them, how much greater would be the results.

We are just so grateful for the friends who have been sending us in the new names lately. You need not write any apologies for the list being small. We appreciate the service of sending us one new name. One friend sent us over 300 new names in August, and what is more, he sent us the money for the subscriptions, too. A Sunday school teacher sent us \$10, requesting us to send a year's subscription to each of the ten scholars in his class. You know that was appreciated by the fact that we mention it. We know it was also appreciated by the class, too.

Remember during October all renewals and new subscriptions will be accepted at the rate of \$1.00 per year. Beginning November 1st the price will be \$1.50. May we not ask your cooperation in making this announcement widely known? We wish you would read our "open letter" on a page of last week's paper and favor us with your reply at once. Make this your paper by having a voice in its development.

The Christian Century Company

358 Dearborn Street

The Christian Century

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No. 41.

EVENTS OF THE WEEK

Municipal ownership in this country and abroad will be studied by a commission of the National Civic Federation, appointed last week in New York. M.

To Investigate E. Ingalls, president of the Big Four railroad, is chairman of the Municipal Ownership commission. He refers to the "tremendous pressure" there is for municipal ownership, says what is good for one country is not good for another, and that we are liable to try to do too much. "I consider this investigation a public duty, and if we put the facts before the American public, we will do a greater work for our country than ever was performed by any statesman." The work of this commission will be reliable only as it is judicial and thorough, and participated in by representatives of both sides of the controversy.

"Not Guilty" will be the plea of seventeen men and five corporations indicted on charges of conspiracy to monopolize the meat business and for acts in restraint of trade. The

Packers' Plea. Plea will be made to the first count, and to the other counts de-

murrers are filed, assigning the usual wordy technical reasons. The average lawyer's brief is a fine specimen of circumlocution and repetition. The report is that the prosecution was not expecting such a plea, and it changes the complexion of the hearing set for Monday of this week. The people at large will hope for justice, and the correction of these trade infamies. Why shouldn't a man like Dr. Gunsaulus, head of the famous Armour Institute exercise a potent influence in these matters, at least with the Armours?

During a hearing in Judge Bethea's court last week in Chicago, the attorney for the beef and railway magnates ventured to criticise the press for the publicity given to the testimony of one of the accused packers who plead guilty. The law-

yer said the reports gave an impression quite contrary to what the witness sought to convey. The judge rejoined, "It seems to me that it is hardly in your province to attempt to reform the press. We would get on faster if you would confine your attention to the case on hearing. But I may say, since you have brought up the subject, that the aggressiveness and activity of the newspapers have been responsible for bringing these conditions to public attention, and they have been of great benefit to us." The judge further observed, "The newspapers of Chicago are owned by men of substance, and are fair judges of the merits of the case from the capitalist's standpoint." True enough, but only so long as the newspaper proprietors do not own stock in a meat concern.

In due time District Attorney Jerome will ask for an extraordinary Grand Jury to take up insurance graft. And so the financial world is shocked with the

Was It Crime? possibility that criminal proceedings may be instituted against some of its stars. We

have often said that the real anarchists of this country are not the followers of Herr Most and Emma Goldman, with wild eyes and incoherent speech and pistol and stiletto; but men high in business circles, who wear patent leather shoes and silk hats and diamond shirt studs and walk softly over moquet carpets; who raid and wreck the values of farm products, rob one another and pillage the poor; run corners and pools; bribe municipal assemblies, rape State legislatures, and even menace the national government itself. They are the commercial brigands of the day, less noble and chivalrous than the pirates of the high seas. It is unnecessary, in view of recent disclosures, to publish this roll of dishonor. But if they continue their machinations another decade, or attempt to, we shall have socialism in America. One extreme begets another.

"Ruined by speculation" heads a column in the papers, and another prominent and influential "business" man becomes a candidate for the penitentiary.

Another Business ton C. Dougherty, su-
Man. perintendent of

schools and bank presi-
dent at Peoria, Ill. His peculations are said to extend over a term of twenty-five years and more, covering almost the entire period of his service as superintendent of city schools. At one time he "dropped" \$25,000 in steel. A flurry in copper hit him hard. There have been rumors that all was not right, but he has heretofore succeeded in hushing them. He has been indicted for embezzlement and forgery. We used to feel reproached when people would say the preacher is no business man; but now we see that it was a high encomium.

George B. McClellan has been renominated for mayor of New York city by the Democrats. The platform is carefully written, and will greatly strengthen the mayor's candidacy.

McClellan Renominated. "Public ownership," it says, "is no longer a campaign catchword, but a principle applied and in operation in this, the greatest of American cities." The reading of this plank evoked great enthusiasm. Mayor McClellan was wildly cheered, when he was conducted to the platform to make his speech of acceptance. A strong endorsement of President Roosevelt's part in the peace negotiations was read, and vociferously cheered, thus anticipating the Republi-

cans, who, it is said, are intending to appeal for suffrages on the ground that a Republican New York city victory will be an endorsement of Roosevelt.

J. Edward Simmons, a New York bank president, addressed the Maryland Bankers' Association October 5th, taking for his theme the appalling dishonesties in

Dishonesty business. He said he **Inevitable.** hears voices from the east and west, from

pulpit and college, from bench and bar, from the President himself, denouncing and deplored the universal spread of selfishness in its meanest and most repulsive form—the form of dishonesty. "They bewail one universal carnival of dishonesty." He thinks the term graft is indicative of a disposition to tolerate the thief in his trade. But to us it seems like an effort to stigmatize thievery. "For men who pose as the salt of the earth, and who condemn without reserve, those who steal fifty dollars or forge a check for one hundred, or accept a bribe, themselves to make millions by lying, by misrepresentation, by fraud and by bribery," without being even criticised,—a condition which makes such a thing possible calls loudly for a remedy. The trouble is far more radical than the sages of commerce realize. It is a sad case of getting the cart before the horse. Jesus of Nazareth knew what he was talking about when he put the kingdom first, and not until men put service first and gain second will there be industrial peace or enduring prosperity.

A vigilance committee may be formed in Chicago, to use force, if necessary, to compel the council to introduce municipal ownership.—Joseph Ramsey, Jr., has

been retired from the presidency of the Wa-

bash.—Alleged short measure oil cans used by the Standard Oil Co. in Kansas will be examined by the doughty commissioner of commerce and labor, Jas. R. Garfield.—Important government witness against the land and cattle companies in Nebraska is menaced by a mob, and his office wrecked.—Ex-Congressman Jerry Simpson was not expected to live. At the first cabinet meeting since the summer vacation, Chinese affairs monopolize attention.—France refused to enter into any combination in the far east to which Germany is a party.—A correspondent of the Chicago Tribune tries to besmirch the preachers and churches of Ohio for their stand against Herrick.—Switchmen on the Grand Trunk lines in the United States are contemplating a strike.—The international tuberculosis congress in Paris Oct. 3d decided that the most important predisposing causes are alcoholism, overwork and overcrowding.

EDITORIAL

TIMELY AND TACTFUL

An excellent suggestion comes to us from the president of the Free Baptists, Dr. Ball, viz., that a number of our ministers hold revival meetings for the Free Baptists churches of New York state, as many of them as can be interested. This will promote acquaintanceship, which is most desirable and necessary, and facilitate the progress of the union movement. Since we are both congregational, it cannot be brought about save by the action of individual churches.

W. J. Wright, secretary of the Bureau of Evangelism, is looking after the matter, and we sincerely hope he will be cordially supported in it by the preachers and the churches. Here is a unique combination, appealing powerfully to Disciples,—the union of evangelistic effort with the propaganda which seeks to answer the prayer of our Lord. Unless we greatly mistake the temper and spirit of our brethren, Mr. Wright will have all the preachers he can place for such work during the coming winter, and more.

Doubtless this in time will be followed by reciprocity, and a number of our churches will welcome Free Baptist ministers to assist in revival services. Let the good work go on increasingly, and let all the people say, "Amen".

3

EVANGELISTIC MEETINGS

Since the days of Walter Scott, an evangelistic fervor has possessed the disciples of Christ. There are certain tendencies in these later days against it, but the sacred fire still burns, nevertheless, and every passing year records its great meetings. God forbid that we should ever become so learned or so rich or so cultured or so numerous that we lose the passion for souls! Evangelistic fervor is the mark of a living church; its absence is a sure sign of decay and death, of spiritual blindness and torpor. So far from chilling our zeal, recent studies of the psychology of conversion ought to inflame it; for they show that conversion is in perfect harmony with the human constitution. So likewise ought every real advance in knowledge of the rationale of regeneration add fuel to the fire.

There are at least two situations in which the fervor of the evangelist is in danger of diminishing: First, in the old, established church, which, perhaps, claims religious precedence in the community, because of its numbers, wealth, and social prestige. And second, in the town or city where we are unknown and unrepresented, save by a few scattered members, who have no knowledge of one another. In the first instance, if the town is large enough for another church, that should be the direction of evangelistic effort. If not, then still in the old church there is room, without waiting for vacancies caused by death. As long as an unreached home or an unconverted soul is to be found in the community, the church should not, must not, cannot be content.

The other situation is a little more difficult to deal with. Most communities are already over-churched. The shame of division is all too apparent, with its attendant weaknesses. The churches already on the ground will resist unitedly the establishment of another. And yet our plea for union is needed. We are

debtor to the sectarian world, as well as to the unsaved. We must preach the gospel of union and communion in every corner of the land, or prove recreant to our trust. The only question is, how shall we do it?

It is surprising how the sect spirit survives. There are scores of towns, many of them near the centers of learning and culture, in which there is still a rampant sectarianism. They are the fields upon which several home missionary societies are squandering funds, to establish community-plundering churches. What shall we do? There are two or three courses open to us. First, and most commonly this is our method: We may go into the town to hold a meeting and organize a church. This immediately opens up all the batteries of resistance from the churches on the ground. If we are not very careful as to the spirit in which the work is done, we add to the intensity of sectarian animosity. At any rate, we add another church to an already over-churched town.

There are places where this has been done to the advantage of the kingdom; and, doubtless, there are places where it has resulted quite otherwise. We are young and vigorous; we have a "cause of war," and we can do much, because of our distinctive plea that the older churches are unable to do. Many towns are waiting for our presentation of the gospel, and flourishing churches can be established. But there may be places where an effort to plant a church will prove abortive. What then? Let our evangelist go there and preach a series of sermons, setting forth the need of union. Secure, if possible, the co-operation of the churches, and if there are several that are weak and struggling make an effort to unite them. This will be unselfish, Christ-like labor.

Or still another recourse may be had. Arrangements may be made for a union evangelistic meeting, out of which much good may come. Who will say that we are not under bonds to preach the gospel of union in Christ wherever hearers can be called together? Often a large section in a community cannot be reached save by the simple New Testament plea. Must they be left to perish, because of some notion of territorial non-interference?

We hope to report more meetings and more successful meetings this season than ever before in our entire history. Pastors are cultivating the sickle and reaping, for the harvest is ripe.

5

STATUTE BOOK MORALITY

In a discussion of law and morals in a western metropolitan paper this expression occurs: "The trouble in this country is that the morality of a great many people is governed by what is on the statute books." Can it be that the gross wrong-doing of corporations, as of individuals, that the nation has seen exposed in the last year, is all because of a defective moral sense? Are the consciences of these men so dull and embryonic that they cannot recognize a felony, unless it is written into the statute book? Even then, if they can find a way that promises escape from detection or immunity from prosecution, they seem to be perfectly willing to run counter to the law itself.

Following the astonishing disclosures in the affairs of the Equitable, District

Attorney Jerome of New York City said, "In the case of the eminent gentlemen who governed its affairs I will admit the things they did were not criminal, as defined in Section 528 of the penal code, which has to do with larceny. I contend, however, that in a moral sense they should come within the purview of this section, and I defy them to distinguish their acts from the acts defined in it." These are not the words of one of the first article in whose creed is, "I hate the rich," nor of a perfervid orator, intoxicated with the exuberance of his own fancy, but of a lawyer, charged on oath with the duty of enforcing the criminal law.

It goes without saying that statute book morality is no morality in the real meaning of the term. The man who does not steal merely because the law defines and punishes larceny is a thief. So is the man whose peculations are without the law, simply because the law, in its universality, is deficient. There is an inevitable stigma in the word "thief," but when by the confession of prosecuting attorneys, thievery is perpetrated which the law cannot punish, shall the culprits go free with their booty, altogether unwhipt of justice, and without even the slight censure of avowed public disapproval?

It is notorious that business practices prevail in every community that are lawless and criminal. But individuals thrive by them. Dividends are paid on watered stock, and this is called "prosperity," and he who interferes is impertinent, sensational, or demagogic. Not even the statute book controls these affairs, but a dominant moral standard that squares with nothing save the fetish of success. The only question asked, "Will it pay?" the only warning uttered, "Don't get caught!" and the only expiation, a sop to Cerberus in the form of a gift to religion or philanthropy. This is not even statute book morality, it is the code of gamblers and pirates.

This is no indiscriminate tirade against business. There are business men who seek to conform to the morality of the Galilean, in all their transactions. All honor to them! They are tried as by fire. They see the glittering gains heaped up by others, and know full well they might share them. They feel the reproach that lies against business, because of rampant dishonesties and vehement rascallities, and the suspicion that in these days seems to attach to any mass of wealth. But they are steadfastly honest, and suffer pecuniary loss rather than burn incense at the bloody altar of Mammon.

We raise the question, whether by her insistent demand for funds the church may not be blinded to commercial infamies, ignore industrial injustice and the pillage of the profit-makers, and unwittingly increase the very methods she is opposed to by the inflexible logic of her organization and the main contention of her message. Has she the courage to "seek first the kingdom of God and his righteousness," confident that all needed things shall be added? Or has she become convinced that she can never conquer the world without the help of Mammon? Be assured that the services of all our sanctuaries are pious mummers, unless the ethics of the gospel grip the daily life of men.

and bring trade and production into harmony with the divine purpose, and into accord with the programme of the Master.

THE VISITOR

A trip into Kentucky is always an event of interest to one accustomed to live outside the genial influence of that state. The Visitor had recently the privilege of two such visits, both of which afforded him unusual pleasure.

The churches of Cincinnati are just beginning a great evangelistic campaign. Under the efficient leadership of W. J. Wright of Central, they have banded together for such a campaign of evangelism as has never been projected among our people in that city. As preliminary to the active campaign itself, a series of rallies has been carried on in which the different congregations have met at one church and another, in the allied cities, and by addresses and reports of work projected and results elsewhere attained have been more definitely prepared for the approaching season of evangelism. Such an occasion was the union rally of the Disciples of Cincinnati held at the church in Newport, of which C. L. Garrison is the pastor. Nearly everyone of the twenty or more congregations in Cincinnati and vicinity was represented. The reports then made indicate that some fifteen of these churches are entering the simultaneous campaign. The ministers of the city are enthusiastic in their efforts to achieve great results. Among the ministers represented in the work are J. L. Hill of the Central, Howard Cramblett of Richmond Street, Justin Green of Cummins, Chas. L. Fillmore of Carthage, Will Louks of Lockland, W. S. Aberley, the new pastor of Walnut Hills, W. S. Smith of Belleville, C. L. Garrison of Newport, G. A. Miller of the First Church of Covington, J. W. Hagin of the Fourth Street Church, Covington, W. H. Moody of Ludlow, H. L. Runyon of Latonia, and several others. Among the evangelists who have been secured to assist in this work are James Small at Cummins, Ernest Elliott at Newport, J. H. Gilliland at the First Church, Covington, S. D. Dutcher at the Fourth Street Church, Covington, and W. H. Pinkerton at the Central. Several of the ministers will hold their own meetings.

One notable feature of this campaign is seen in the union meeting which has been arranged in Cummins in which the different denominations unite under the leadership of the Disciples and with James Small as the union evangelist. This is precisely the work which our people ought to encourage and attempt in many places. There is no reason why union evangelism should not become our specialty as denominational evangelism has been in the past. There are no people so well able to preach a comprehensive and satisfying Gospel and to do it with directness, urgency and courtesy as the Disciples of Christ. This is not the first time such a work has been done. Bro. Wright himself has conducted union evangelistic services with notable success, and the method is gaining in favor among the Disciples.

The plans for the Cincinnati campaign seem splendidly devised. Instructions have been sent out by Bro. Wright to all the ministers and churches, which will

give unity and compactness to the work. A down-town union service is to be held as frequently as possible at which reports of the campaign in the various parts of the city will be presented and stirring addresses made. We shall keep in mind the work of these brethren in Cincinnati and bear them on our hearts and in our prayers while this great work is under way. Pittsburgh and Cincinnati will be storm centers and light centers among the Disciples for the next few weeks.

The Kentucky State Convention is always a notable gathering, but of the long series of such meetings the one held this year at Maysville was easily the best by common report. The delegates reached 714. Evening sessions were held in the commodious opera house, and the church was filled for the day sessions. The Visitor was unable to attend any but the closing sessions, but the reports from those who had been there throughout the convention were of an enthusiastic character. The addresses were spoken of with high praise. Such men as E. L. Powell, J. B. Briney, H. D. C. MacLachlan, C. J. Armstrong, H. D. Clark, Hugh McClellan, C. R. Hudson and H. C. Garrison would give strength to any program. The music was led by W. E. L. Hackleman. Supt. Young of the Anti-Saloon League made a ringing address. F. M. Rainey represented the Foreign Society. T. J. Legg was present to lend Indiana enthusiasm to the Sunday school session. W. J. Hudspeth was there as the South Kentucky representative. The absence of George Miller of Covington was regretted; the recent death of his father detained him from the convention. President Jenkins was greatly missed. He is just returning from a trip to Europe where he has been resting through the summer. It was far from the restful and recuperative experience it ought to have been, owing to his serious illness in Berlin. It is hoped that he will find complete recovery on his arrival at home. He should be relieved of all duties that conflict with this most important consideration.

One of the interesting features of the convention was the Sunday school report presented by Robert Hopkins, whose achievements as state Sunday school evangelist have been notable. Bro. Hopkins' success has been of high rank in all his Sunday school work, and the Kentucky churches regard his coming to hold institutes or in any other capacity as a distinct blessing. He is a tireless worker and with one who is anxious to prepare himself for the most thorough and successful work in the Sunday school field.

C. R. Mess, the genial and beloved pastor of the Maysville church, is leaving presently for his new field at Franklin, Ind. Both Kentucky and Maysville regret his departure. He has endeared himself to the community of Maysville, but will add strength to the Indiana forces.

NOTES

The Interchurch Conference on Federation, consisting of about five hundred representatives from twenty-eight Christian churches in the United States of America, will meet in Carnegie Hall, Seventh avenue and Fifty-seventh street, New York, N. Y., Wednesday, November 15th to Tuesday, November 21st, 1905.

Instead of sitting back, languid and critical, to see what your preacher will do for you, set to work to see what you can do for him. Begin by praying for him; then give more to his support; then look for his strong points and tell others of them. Try it, you old grumbler!

There is ground for great hopefulness in the books our people are reading—not the preachers alone, but the people as well. Books that stimulate the religious life, that make more luminous the Bible, that nourish faith, are much sought after. Books on new and better methods of work, on missions, on the heroes of the faith, are ordered in nearly every mail.

The Christian Evangelist felicitates itself on its excellent report of the California convention, and shall we say, therefore, save us that pleasant task? But our contemporary at the other end of the big ditch is so little given to self-praise, and its report was so excellent, we extend our compliments anyhow. The photographs were very poor, but the effort as a whole was a noble one. It was the best piece of reportorial work done by any of our papers in a long time.

We receive frequent inquiries from preachers who want to study at the University of Chicago, as to preaching opportunities. There are many, both in churches already established and in fields where the forces are as yet unorganized. The remuneration is small, but a man of good ability, a place-maker rather than a place-hunter, can count on earning a living in or near Chicago. We ought to evangelize the whole Fox River valley and build up strong churches by student preaching.

The first Sunday in November is the day for offering for the Illinois State Missionary Society. There are 62 men employed by the Society in Illinois. During the past year 1,644 days of service have been rendered by these missionaries and the secretaries. Seventy-six protracted meetings have been held, 1,272 conversions registered, and other additions to the number of 1,044, making the total list of additions 2,316. Eight new churches have been organized, and 10 churches needing reorganization have been helped. Seventy churches have been aided in various ways and eight Bible schools organized. This is a notable record for the year, and should receive recognition by generous offerings for its furtherance.

The enterprising proofreader or the compositor made us say some things last week that we did not think. We wrote "secretary" and wrote it plain, with a typewriter; it appeared "secretary", to satisfy the aesthetic sense of the said helper, who thought that we had unconsciously omitted some letters. We are very much obliged, but would rather such attention were given where it is needed. For example, the name of one of our well-known Missouri preachers, M. J. Nicoson, was written "Niceron" two or three times. Still, this is not so bad as it might be. An editor once wrote enthusiastically at the beginning of a campaign, "The battle is now opened," and the jolly compositor spelled battle with an "o", "bottle",—and the editor's readers said they had suspected it all along!

Robert Morrison, the Apostle of China

Archibald McLean

China has been fitly called the Gibraltar of the non-Christian world. Several attempts have been made to make Christianity the religion of that nation. These attempts extended through a period of a thousand years. Partly on account of the conduct of the missionaries, their work failed in great measure, and they were driven out. There were devout men who wished to enter China and to resume the work. Francis Xavier, as he lay dying of fever off the forbidden coasts of China, said: "O Rock, rock, when wilt thou open to my Lord?" It was no small thing for a young man to assault this grim fortress single-handed. That was what was done by the hero of this sketch. History affords few finer examples of the moral sublime.

Robert Morrison was born near Morpeth, England, January 5th, 1782. His father was Scotch, his mother was English. Both were earnest and consistent Christians. When Robert was three years old the family moved from Morpeth to New Castle-on-Tyne. Here his father became a manufacturer of lasts and boot-trees. At the proper age Robert was sent to school. For a time he was considered a dunce. He is ranked among the illustrious dunces of history. Afterwards he took delight in his studies, and made rapid and satisfactory progress. At the same time he was carefully trained by his parents and pastor in scriptural knowledge and in religious duty; he was encouraged to commit the words of God to memory. On one occasion he recited the whole of the 119th Psalm and other portions, without a single error. At the age of fourteen he left school and was bound as an apprentice to his father. He wrought at this trade with great diligence.

For a short time he was led into evil courses by his companions. He became profane; once he was intoxicated. He saw whither he was going and stopped. When he was sixteen he separated himself from all evil and doubtful friends, and gave himself wholly to the Lord. His conversion was a genuine work of grace. Ever after he made religion his first concern, and not a thing of fits and starts. He attended meetings for prayer; began a course of devotional reading, and even studied shorthand to facilitate his studies. He and another young man met almost daily for prayer and for religious conversation. He rented a little garden and often repaired to it for meditation and prayer. He had a Bible or some other beside him as he worked. While laboring for twelve or fourteen hours a day, he seldom failed to find time for one or two hours of reading and thinking. It was no uncommon thing for him to work at his books until one or two o'clock in the morning. The books at his command were the Bible, Romaine's Letters, Marshall on Sanctification, and Matthew Henry's Commentary.

At the age of nineteen he thought of entering the ministry. With that end in view he began to study Latin with the minister of New Castle. He wrote: "I know not what may be the end; God only knows. It is my desire, if He please, to spare me in the world, to serve the gospel of Christ as He shall give opportunity." When he entered Hoxton academy, the theological seminary of the Independents, he had a fair knowledge of Latin, and the rudiments of Greek and

Hebrew. He was not in the academy very long before he was led to consider his life work. He wrote, "Jesus, I have given myself to thy service. The question with me is, where shall I serve? I learn from thy word that it is thy holy pleasure that the gospel shall be preached in all the world for a witness to all nations. And hence thou hast given commandment to thy servants unto 'the end of the world' to 'preach the gospel to every creature,' promising them thy presence. I consider 'the world' as 'the field' where thy servants must labor. When I view the field, O Lord, my Master, I perceive that far the greater part is entirely without laborers, or at best has but here and there one or two, whilst there are thousands crowded up in one corner. My desire is, O Lord, to engage where the laborers are most wanted." His teachers spoke of the arduous nature of the work, and the special opportunities he had for great usefulness at home; they offered him the privilege of a training at one of the Scotch universities, and asked him to think and pray about the matter. He did so; but the more he thought and prayed the more he felt he should spend his life on the mission field. His family had opposed his entering the ministry; they were still more opposed to his becoming a missionary. He said, "If my father or other friends can give such reasons why I should not take this step as will satisfy my mind on a dying bed," he would desist. He thought of going to Timbuctoo in Africa. The London Missionary Society, to which he tendered his services, decided on China. His prayer was that "God would station him in that part of the field where the difficulties are the greatest, and, to all human appearance, the most insurmountable." His prayer was abundantly answered. After his acceptance by the missionary society, he went to London to further equip himself for the service. He studied medicine and astronomy and Chinese. He found in the British museum a manuscript containing a translation of the Bible into Mandarin. He discovered also a young Chinese scholar, and induced him to share his lodgings. In this way he made considerable progress in speaking and writing that difficult language.

* * *

On the eighth of January, 1807, young Morrison was ordained. Soon after he left England for China. At that time the East India company did not allow missionaries to take passage on any of their ships. It was necessary for Morrison to come to New York and to take passage from New York to Canton. Nothing could have been more fortunate than his visit to America, as the sequel will show. In America he found friends who used their interest to the utmost in Washington on his behalf. James Madison, then Secretary of State, gave him a letter of introduction to the consul at Canton, requesting him to do what he could to further the designs of the missionary. The ship owner was amused at the thought of any man going to China on such an errand and said, "And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese empire!" The answer was, "No,

sir, but I expect God will." On the eighth of September, 1807, Morrison reached Macao. This is a memorable date in missionary annals.

The directors of the London Missionary Society were not in the dark as to the attitude of China toward the missionary propaganda. Their hope was that he might be able to master the ordinary speech of the people, and so be able to compile a dictionary, and perhaps make a translation of the Scriptures for the benefit of all future missionaries. To accomplish this it was necessary, first of all, to get a footing on Chinese soil, and not hopelessly antagonize and offend the Chinese authorities. On going ashore Morrison presented his letters of introduction to some leading Englishmen and Americans. They received him kindly, but spoke frankly of the obstacles in the way of the accomplishment of his mission. Except for purposes of trade, intercourse with English people was absolutely forbidden. The door to the Chinese mind and heart appeared to be closed and barred and bolted. The Chinese were forbidden to teach the language to any one under penalty of death. The Catholic missionaries at Macao, who were protected by the Portuguese, were ready to stir up the people against a Protestant missionary.

On his removal to Canton, the American Consul gave him a cordial welcome and a room in his house. Morrison remained under the protection of the Consul as an American citizen. As an Englishman he did not dare to be known. One of the leading officials of the company obtained a teacher for him, and he devoted himself to the study of the language. It was at this time that he said, "It is a hazardous, but not a doubtful enterprise on which we enter, doubtful I mean, whether we be right or wrong. We shall not have to reproach ourselves for having published the truth of the gospel amongst ignorant, deluded, guilty men. The missionary of Jesus will have cause to reproach himself that he served not his Lord more fully, but not that he was a missionary."

His position was a trying one on leaving the Consulate. He lived in a basement that had been used as a wareroom. He studied, ate, and slept in it. For a time he adopted the dress, food and habits of the Chinese. He wore a queue, ate with chopsticks, and allowed his nails to grow long. He found it difficult to get books. Those he did get cost him two or three times as much as they were worth. His servants cheated him in all his purchases. His expenses were very great. Moreover, he was in danger of being driven out of the country at any moment. In that time of uncertainty and isolation he wrote: "In my father's house and by my father's example, I was taught at morning, noon and night to cast my care on God. This has been, and still is, the way in which I seek peace to my troubled mind and comfort when disconsolate. I do not boast myself of tomorrow or make myself unhappy about it. In the morning I seek the blessing of my God, and his protection until noon; at noon I seek it until night, and when I speak for the body repose at night, into the Lord's hands I commend my spirit. If at any time I take a different course, I slight my own mercy, and rob myself."

(Continued on page 1016.)

College Presidents Guests of Honor

The quarterly banquet of the Disciples' Social Union of Chicago was held in Hutchinson hall, University of Chicago, Thursday evening of last week. It was one of the most enjoyable functions in the history of the union. The singing of the college songs and the rousing college yell added considerable zest and amusement to a splendid program. About two hundred were in attendance. Guests arriving early were shown through the college buildings and grounds, under the personal direction of Dr. Willett and Dr. Ames.

The guests of honor were President Hill M. Bell of Drake University, President C. C. Rowlison of Hiram College, President R. E. Hieronymus of Eureka College. There were also present representatives of Butler College and Kentucky University. Dr. Herbert L. Willett acted as toastmaster. The guests were arranged at tables according to the schools represented.

Immediately following the dinner brief addresses were given. The address of welcome from the university was made by Prof. W. D. MacClintock, who said in part: "On behalf of the university and its officers and its interests I extend to you a most cordial welcome and congratulate us on your coming, and the spirit and meaning of this occasion. Such a gathering as this seems perfectly natural to us. It is due to the genius and spirit of our city and, I think, of our institution. Chicago, city as it is, is the most welcome place in the world. Indeed, one might put it kindly, that its business seems to be to take people in. Is there anywhere an atmosphere so open, where we have so many varieties and types of mankind and interests? Certainly this is the characteristic of our institution, and I hope all will enjoy the spirit of the occasion and place in feeling that the University of Chicago, from its president down, has been marked from the beginning with its openness of mind, in furthering the welfare of our community.

Just one word concerning the genius of the place and its bearing upon this character. A great university is marked out throughout the history of the world as being characterized by nothing more than the accumulation in one spot of all kinds of interests that have to do with gathering and furthering and teaching learning. Every kind of learning. Those of us who live in it are enthusiastic always about the fact that there are no sects, no parties, no cliques, no special privileges. We are engaged in getting the truth wherever it may lead us. It is this that is the university. It is this that is a great city. It is this, I hope, characterizes the high-grade modern religious brotherhood. But if all things are equally represented in an institution, then welcome to all classes of people. In the class room all must stand upon an equal footing. All people are welcome to its halls.

And once more, it seems to me that there is no place in the world where we can illustrate the thing that your brotherhood talks about so much, the example



Hill M. Bell, Drake University.

R. E. Hieronymus, Eureka College.

C. C. Rowlison, Hiram College.

E. S. Ames, Retiring Pres., Chicago Social Union.

of unity. Here is union. Just the one kind of union needed in the human world. Where there is respect one for another. Where there is an attempt made always to honor every kind of merit. We have opened our halls. There are no high walls. You pass into and out of our halls freely. Any one is welcome to stay as long as you want to.

One word more. The Disciples of Chicago are welcome here. Welcome, because it is your university. It is as much yours as any one. But you have a special interest here which I have the right to emphasize at this moment. We are (attempting) to continue in the neighborhood of this university a special school for the instruction of the ministry. Take advantage of the university for the special training of those who need the most training in all the world—the modern minister. We are hoping that before many other such meetings have taken place that you may see across the street a noble building with its spires to the sky to express the interest which we have in this sacred cause. I welcome you, therefore, to these halls because of this interest." In emphasizing the need for more social intercourse, he said: "We have many people coming to us who are not studying in the class room, but who are using our advantages as they like. So this is social union, and it is not out of place in the academic hall. We feel new life flowing through us. We hope to see you many times, and we hope the Social Union of the Disciples of Chicago will take away the pleasantest of memories from this meeting."

President R. E. Hieronymus of Eureka College followed Prof. MacClintock. In introducing President Hieronymus, Dr. Willett paid a high tribute to the work of Eureka College, its growing influence in Illinois and the nation. In response, Mr. Hieronymus said: "I think we have the right to ask what the college, from its own point of view, ought to stand for, what it shall attempt to do. I was very glad, indeed, that Prof. MacClintock assured us that, with the passing years, the time is coming more and more when the university was opened in some way to all. The time is past when the university was too exclusive a place, a place very difficult to get into. We rejoice in the fact that the time is coming more and more when what there is in the university that is to be shall be brought to the people as nearly as possible.

"And those who are to go out from the colleges and universities to live and do the most good and the highest and best work with the feeling that they are not necessarily better for the training they have had, but rather that there is a great responsibility laid upon them because of their strength and that the world has the right to expect a service

of them. And to go willing to serve in every possible way their fellowmen. The colleges must more and more send out men and women who are willing thus to be of service. And then, if they will do their best work and attract to their halls the best men and women out of whom they can make the best students in the highest

sense of the term, the students must receive some kind of inspiration for the work. They may get algebra, geometry and general history, something of the sciences and all of that is essential, and we rejoice in the added facilities for work of this kind; but there is a demand, as of old, that they shall come to some view of life that they would not otherwise get.

"There is something, not mere attainment, that the public is to demand in the days that are to come. Men who can be trusted, who can be left alone. Men who can be trusted in every trying position, and unless the colleges are to send out into the world men and women who can be trusted in these positions of honor and trust, they will fall utterly in their work. The world needs as it has never needed before men who can be trusted, women who can be trusted. It is rather a difficult thing sometimes for a young man as he faces the conditions in modern life to come to the belief that it pays in the deepest sense of the term and widest meaning of it, that it pays to be perfectly honest and sincere, and whatever his calling in life is to be that the world may be able to count on him, to find that it can trust him. We see so many examples on every hand that would lead us to believe that it is strength that is to succeed. It would seem that every man has his price, that money will do everything. And in the face of all that, to come to that view of things which will leave with us the belief that goodness is still strong, that it is stronger than evil in the world, to come to a working basis of that kind, and to believe deep down in our hearts that such is the case. In order that that may be true, it is necessary that in some way, somewhere, young men and young women shall hear that voice that will lead them on to that end."

President C. C. Rowlison of Hiram, the newest of the college presidents, was next introduced, and spoke of the benefit of such a meeting as this, where the students and alumni of the widely separated and sometimes rival institutions could meet in a spirit of union—a thing which the colleges, like the churches, constantly preach and so rarely practice. He said, further, that the place, too, suggested the point of connection for the colleges of the brotherhood, namely, in the larger universities. That the danger of a narrow sectarianism, necessarily great in our own colleges, set as they are for the education of our own boys and girls, is counteracted by the unifying and liberalizing influence of the universities.

President Bell of Drake University also referred to the generous hospitality of the University of Chicago on this occasion, as one of the many evidences of the liberal-mindedness that had caused the

university to be recognized as the headquarters for men and women of broad sympathy and of constantly widening influence. He was glad to know that alumni of our own schools had an honorable part in the building up of such an institution. President Bell was sure that the small college, always, however, with the best equipment possible, was the place to begin, but equally sure the broadening and liberalizing influence of the institutions of higher learning was greatly needed. He also spoke in praise of the idea of the Social Union, and hoped to see some such plan carried out in his own city.

Toastmaster Willett spoke briefly for the other colleges not officially represented. At his request the retiring president of the Union, Ames, was given an opportunity to "apologize" for the programs provided. In a happy vein Mr. Ames insisted that the committee was glad that the indistinct maroon-colored programs, to which every speaker had jocularly referred, had thus furnished what he

termed "all the spontaneous fun of the evening."

H. B. Robinson spoke in behalf of Kentucky University, in the absence of President Jenkins, due to illness, and R. H. Handley, assistant pastor of the First Church, who was called on to represent Butler, assured those present that President Garrison was not there only because he was so busy seeing to it that affairs at home were running like the old woman's street car, "pro and con on 'ske-doo' time."

The nominating committee reported the following officers:

For President, Lloyd Darsie, of Jackson Boulevard Church.

Vice President, W. L. Ward, of Evans-ton.

Secretary, C. R. Wakely, Hyde Park.

Treasurer, Dr. Oren O'Neal, of First Church.

The report of the committee was unanimously adopted.

Mr. Darsie was called on for a speech, and expressed a hope that healthy com-

petition would bring a successful year's work. The meeting closed with the singing of "Blest Be the Tie," and benediction by C. G. Kindred of the Englewood church.

ROBERT MORRISON, THE APOSTLE OF CHINA.

(Continued from page 1014.)
of that peace and joy which is to be experienced in believing prayer to God."

Meanwhile his character and pursuits attracted the attention and secured the friendship of the leading foreigners in Canton. They aided his literary studies and his missionary aims. His applications to his studies, and his anxieties, together with the lack of sufficient air and exercise, so told upon his strength that he was unable to walk across the room. He denied himself nourishing food that he might reduce expenses. But he did not bate a jot of heart or hope; he kept right on with his work.

(To be continued next week.)

Princely Gift to Church Extension Estimated at \$70,000

G. W. Muckley



DR. WM. G. LOGAN.

DR. WM. G. LOGAN and wife of Kansas City, Mo., have deeded to David O. Smart, Langston Bacon and Fletcher Cownerd, members of the Board, in trust for the Church Extension Fund, improved real estate in Kansas City, Mo., which he values at seventy thousand dollars (\$70,000). The property consists of three flat buildings having accommodations for eighteen families. The gross income from the rents is \$7,500 per annum. The board pays an annuity of \$4,000 a year to Dr. Logan and his heirs. The buildings are first class, strictly modern and well located at the corner of 16th and Wyandotte streets, on the west side, in a good residence neighborhood. The building with columns is just finished at a cost of \$26,000. The lot on which the three buildings stand fronts 235 feet west on Wyandotte and 140 feet on 16th street. This gift to Church Extension is the largest ever made to one of our missionary societies. We publish herewith pictures of each building. We al-

so want the brotherhood to look into the good faces of Brother and Sister Logan, who have given half they own to aiding our homeless churches. This property will be sold as soon as possible, because it is the desire of Dr. Logan that the money go to work building churches; however, it will not be sold at a sacrifice, for it is a fine investment for some one, being close enough to the business section of the city to rent well, and yet not so close as to be unattractive. The circumstances of the gift ought to appeal to wealthy brethren, seeking a good investment with a profitable and sure income, to buy, so that the board may get the cash with which to build churches.

This fund will be known as the "Dr. William G. Logan Trust Fund," for the purpose of aiding in the erection of church buildings by making loans therefrom under the control and direction of



MILDRED T. LOGAN.

sending personal gifts he accompanied them with a kind and encouraging word. He received literature from the office from time to time, and studied the annual reports of the board for years.

I feel like saying here that the fact of this large gift being made by a man in Kansas City, who has given careful study to the work of Church Extension, who has known the members of our board for years and has himself been a successful investor, is significant, and is a deserved compliment to the men whom the brethren have elected to manage this sacred trust for the Disciples of Christ, and for the use of our worthy missions who are struggling to build. It ought to be as easy for our missionary societies to get

large gifts as it is to get small ones, provided only that our boards will do great things. Let other great gifts follow to help realize the new watchword of the Board of Church Extension "A Million by the close of 1909."



LOGAN FLATS, KANSAS CITY.

the Board of Church Extension of American Christian Missionary Society. Dr. Logan and wife are members of the First church of Kansas City, Mo.

Dr. Logan has been a regular contributor to Church Extension for years. In

History of Psalms in the Church

Ada M. McCormick

For centuries prior to the reformation the Psalms in Latin had been chanted by priests or choristers, but the people could not share this worship. During the reformation the Psalms were translated into the vulgar tongue. The demand for them in the worship of the church was so great that numerous versions of the Psalms appeared in all the reformed countries. We cannot do more than mention some of these versions. In France Clement Marot's version was begun in 1533. In England, of the numerous versions produced, eight were authorized, the most important of these being the version of Sternhold and Hopkins, published in 1562, and that of Tate and Brady, published in 1696. The version of Sternhold and Hopkins held the chief place in the hearts of the people from 1563 to 1698, passing through 309 distinct editions, until it was superseded by the version of Tate and Brady. Even then many people refused to part with this beloved version. An amusing incident is told of a poor man who was "asked by his minister why he did not join in the singing of the psalms as well as the repetition of his prayers, especially as he understood that he sang hymns with his family in his Sunday evening devotions. The man replied, 'David speaks so plain that we cannot mistake his meaning, but as for Mr. Tate and Brady, they have taken away my Lord and I know not where they have laid him.'"

In Scotland the version of John Knox prevailed.

The Psalms were associated in a very marked degree with the reformatory movement in France. Not only in the secret meetings of the worshipers, but in every phase of private life, as well as in war, the Huguenots clung to the thoughts of the Psalter. "It was while a Protestant congregation was singing Psalms in the grange at Vassy, in 1562, that Guise gave the signal for the massacres of the Huguenots which finally provoked the Wars of Religion."

English writers, as well as those of other reformed countries, make numerous references to the method of using the Psalter in church worship. As in the Roman Church, the antiphonal use of the Psalms was quite general. This method made it possible to use the same Psalm for numerous occasions or days; for instance, a Psalm might assume an Easter character by the antiphon, "The Lord hath risen indeed, Alleluia," or an advent character by the repetition of "The King, the Lord Cometh."

In the singing of the psalms in public worship in the early reformed church the tunes used were very few, sometimes only two or three being used, and sometimes six or ten. The reformers usually read out each line before it was sung.

The question of the propriety of congregational singing was quite frequently discussed. In 1636 Charles Butler strongly objects to that practice, saying, "For some that have good minds have not good voices, and some that have voices cannot read; some that can read cannot sing, and some can neither read nor sing, all which are the greatest part of most congregations."

A vivid picture of church psalmody in 1644 is given us by Thomas Mace, Clerk of Trinity College, Cambridge, during the siege of York. The house was crowded

with worshippers, while the enemy had planted their guns so near that side of the city where the church stood that cannon balls came in at the windows. He says: "Now, here you must take notice that they had then a custom in that church (which I heard not of any other cathedral), which was that always before the sermon the whole congregation sang a psalm together with the choir and the organ, and you must also know that there was then a most excellent large pump, lusty, full speaking organ, which cost (as I am credibly informed) a thousand pounds. This organ, I say (when the Psalm was set before the sermon) being let out into all its fullness of stops, together with the choir, began the Psalm. But when the vast concordant unity of the whole congregation chorus came (as I may say) thundering in, even so as it made the very ground shake under us (O, the unutterable ravishing soul's delight). In the which I was so transported and wrapped up into high contemplation that there was no room left in my whole man, viz: body, soul and spirit for anything below divine and heavenly raptures."

During the eighteenth century Psalm singing became less marked. To arouse interest various devices were used. In 1724 Bishop Gibson gave his clergy a "course of singing Psalms," lasting six months. Wandering teachers started numerous classes for the study of the Psalms, and parish clerks were chosen with reference to their ability to sing Psalms. Sometimes the Psalms were sung so slowly that the breath ran out on each word, one note being allowed to each syllable of the word. Usually an entire Psalm was sung at one standing, although some of the Psalms have from sixty to one hundred thirty lines and it took half an hour to sing them through.

In New England, for sixty years after the formation of the first church, but ten tunes were used. These were written in the Psalm book or the Bible. The Psalms were sung in rotation week after week, disregarding entirely the subject of the preacher's sermon.

In 1719 Isaac Watts produced his famous version of the Psalms. "Tis not," he writes to Cotton Mather March 17, 1717, "a translation of David that I pretend, but an imitation of him so nearly in Christian hymns that the Jewish Psalmist may plainly appear and yet leave Judaism behind."

The advent of the Psalms in America and the devotion to them on the part of the Puritan fathers proved but an earnest of the great place the Psalter was to occupy in this country. Until the close of the eighteenth century the Psalms were exclusively sung in the churches and chapels of America. To-day, not only are Psalms still used in the song service, but the responsive readings appropriate to various phases of worship forms a part of the service of almost every church in the country.

While in many churches, especially in England, Ireland and Scotland, the custom of continuous recitation of the Psalms still prevails, many of the Psalms have been classified, each being assigned to a special day. For instance: The Second Psalm has been assigned to

Easter Sunday morning. The 5th Psalm was used by the Latin Church for Easter evening. The 6th Psalm is a proper Psalm for Ash Wednesday. Psalm 8 is used by the Roman Church at the baptism of adults and is also a proper Psalm for Ascension Day. Psalm 19 is used on Christmas morning. Ascension Day or Trinity Sunday. Psalms 21, 24 and 47 are appointed for Ascension Day. Psalms 22, 40 and 54 are used on Good Friday. Psalm 38 is a Penitential Psalm appointed to be said on Ash Wednesday. Psalms 45, 110 and 132 have been assigned to Christmas Day. Psalms 48 and 68 are appropriated to Whit Sunday.

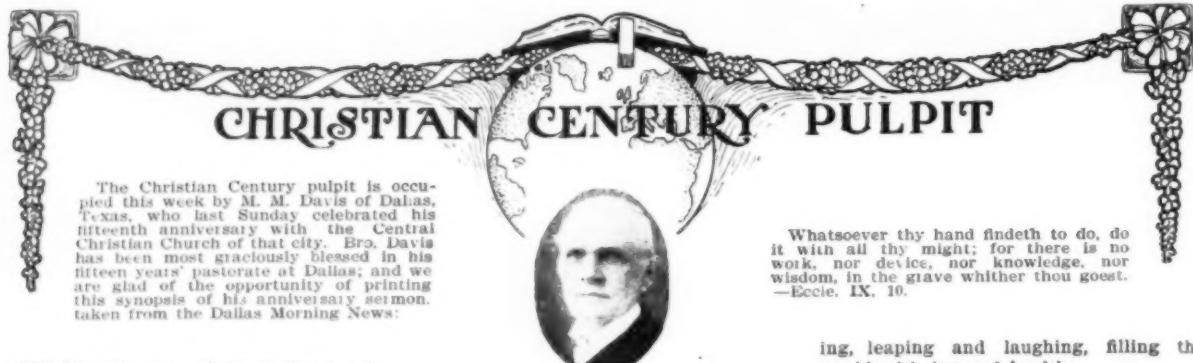
While the selection of certain Psalms for special days is an improvement on the old method of using the Psalms on any occasion without reference to their meaning, or of continuous recitation, there is much to be done in a more careful arrangement of the Psalter to make it truly valuable to the modern church. Something has been done along this line. About 1786 John Wesley prepared a version of selected Psalms arranged for a month of thirty days, and adapted to Christian worship by the omission of unsuitable passages. Others have been working along the same line, but a thoroughly useful edition of the Psalter for use in the services of the church is yet to be made. The urgency of this need is the surety that the long-felt want will be supplied for, as long as the heart of man is moved by waves of joy and sorrow, he will cling to the Psalter as the best exponent of the passions of his soul. The triumphant reign of the Psalter, therefore, in the worship of the past is but an earnest of the greater glory with which it will be enthroned in the heart of the church of the future.

Ft. Wayne, Ind.

Southern Minnesota Convention

Rochester, Minn., entertains this convention, which is in session this week, Oct. 12-14. Among the subjects and speakers we note the following: "How Can the Evangelistic Spirit Be Developed in the Church?" C. R. Neel, state evangelist; "Best Method of Conducting an Evangelistic Meeting," Rochester Irwin; "Relation of the Evangelist to the Pastor," C. B. Osgood; "What Truths Should an Evangelist Emphasize?" L. B. Ray; "What Constitutes a Successful Evangelistic Effort?" W. W. Parkinson; "To What Extent Should the Disciples Cooperate with Other Religious Bodies in Revivals?" C. R. Murphy; "Effective Advertising," Will J. Slater; "What Responsibility Rests on Individual Members in Soul Winning?" Alvin Gates; "Relation of Endeavor to Evangelism," W. J. Minges; "Difference Between a Living and a Dead S. S.," Dr. W. H. S. Bedwell; "The Vital Point in S. S. Work," Dr. Fred Kline, state superintendent S. S.; "Our Plea and Education," Prof. T. E. Utterback.

A. D. Harmon and E. A. Orr are on for addresses. The different aspects and fields of missionary enterprise under the C. W. B. M. are to be discussed by Mrs. Jordan, Mrs. Otis, Mrs. Osgood, Mrs. Freer, Mrs. Sanborn, Mrs. Chase, Mrs. Campbell, Mrs. Roberts, Miss Elliott, Mrs. Gates, Mrs. Laursen, and Mrs. Klein. Mrs. Ethel Irwin gives the evening address for this period.



The Christian Century pulpit is occupied this week by M. M. Davis of Dallas, Texas, who last Sunday celebrated his fifteenth anniversary with the Central Christian Church of that city. Bro. Davis has been most graciously blessed in his fifteen years' pastorate at Dallas; and we are glad of the opportunity of printing this synopsis of his anniversary sermon, taken from the Dallas Morning News:

THE fifteenth year of the pastorate of Rev. M. M. Davis, of the Central Christian Church, was celebrated yesterday. It began the first Sunday in October, 1890. The audience was large, overflowing into the chapel, the music under the direction of Miss Stewart was splendid, the decorations of the church were beautiful, and the very atmosphere seemed charged with the gratitude and hope of a joyful people.

In the old world long pastorates are common, and in the old part of the new world they are frequent, but in the new South and West they have been exceptions.

Mr. Davis has been a hard worker, and has seldom been away from his people during all these years, and he has been richly rewarded for his toil. He has seen a small church grow and multiply at a rapid rate. Soon after his coming a congregation was organized in Oak Cliff. A little later the Ross avenue church came into being. In a few years more the Dawson street mission became a church. The next to follow was the East Dallas church. And last of all, within the past year, another congregation was organized near the Fair Grounds. All these are vigorous young congregations and are doing good work.

The elegant and spacious house used by the Central church, costing \$65,500, he has seen go up, and there is not a dollar of debt on it. He has preached 2,082 sermons, and had from all sources 2,918 additions. During the year just closed there were 208 additions, and the financial report showed \$6,604.44. The grand financial summary for the fifteen years is \$185,024.01.

Speaking from the text: Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. (Eccle. ix. 10.)

Here are three distinct thoughts appropriate for this anniversary service. The first is the wideness and variety of the work. "Whatsoever" is a broad word, and includes everything which enters into the Christian life. All must be doers in the vineyard of the Lord. The law there is, to do or die. There is no place for the idler. The Master went about doing good—not dreaming about doing good, or purposing to do good at some later day—but doing good then and there. The church is a great spiritual corporation, and each member must do his part. It is a beehive in which there is no place for drones.

And the work is good for us. "The gods sell all things to men who labor" is a proverb for the spiritual as well as the material world. And it is equally true that they withhold every good thing from the idler. An eminent physician, prescribing for a wealthy but idle patient, said, "Live on sixpence a day, and earn

it." Grumblers, as a rule, are idlers. The workers are too busy for anything else, and their eyes are too healthy to see the gloomy objects which worry those with jaundiced eyes.

And what a variety in our labor. There are sermons to preach, songs to sing, classes to teach, money to raise, houses to clean, the sorrowing to be comforted, the inquirer to be instructed, the wanderer to be reclaimed, the lost to be saved. Joseph must govern a kingdom, Moses must give the law, Joshua must lead the army to victory, Elijah must rebuke the King and call down fire from heaven, Daniel must magnify the true God in the midst of Babylon, and Paul must direct the infant church in her glorious and world-wide conquests. And often the same man must do a variety of things. The main mission of Paul was to preach. But sometimes he had to make tents, settle difficulties, pilot a ship, and baptize people. We must be ready to do anything and everything that lacks a hand to do it.

And the things which we deem small and of minor importance are as sacred in God's eyes as great things. The preparation of the bread and wine for the Lord's table, when well done, is as pleasing to Jehovah as the singing of an anthem or the preaching of a sermon. Dorcas making garments for the poor of Joppa is as acceptable to God as was Peter at Pentecost. The captive maiden sending leprous Naaman to the prophet of Israel was serving Jehovah as truly as did Queen Esther when she rescued her people from the plot of Haman. Lydia, selling goods during the week and leading a little prayer meeting on the Sabbath day by the river side, was as pleasing to God as was Paul on Mars Hill. The small wheel in the machinery has its own specific mission as well as the large one. The most obscure in the orchestra must sing or the music will be barred. And so the old and the young, the weak and the strong, the rich and the poor, all have a specific work to do.

The Spirit of the Worker.

The second thought is that of the spirit of the worker. He must work with all his might. He is not to be cold and mechanical, but afame with holy zeal. He must not work with one hand, but two, and not with the head alone, but also with the heart. Many a man is a dead failure in the world, not for lack of ability, but for want of zeal. His brain is as clear as an icicle, but as cold; his hand is as accurate as those of the clock, but as mechanical; his blood circulates like the water in the millrace, and not like the mountain torrent, tumbling and toss-

Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. —Eccle. IX. 10.

ing, leaping and laughing, filling the world with joy and health.

A great actor was asked by a preacher why it was that the people were more fond of the theater than the church. He answered, "Because we speak fiction as if it were truth and you speak truth as if it were fiction." Truth has an intrinsic value above the price of rubies, but its value is greatly increased by its setting. And the story of the cross possesses the wealth of the soul's salvation, but it may be spoken in a lifeless manner so as to rob it of half its heaven-born power. The truth on fire is saving truth.

A father was returning home from the store, and seeing a great throng on a bridge, he approached and asked the cause of the gathering and was told that a boy had fallen into the stream. His kind heart was touched and he was ready, if an opportunity offered, to do what he could to save the child. But a few minutes later he learned that it was his boy who was struggling in the waves. And oh, what a transformation this knowledge wrought! Every energy of his soul was aroused, and, waiting no longer for an opportunity, he made one, and soon the almost lifeless body of the child was safe in the arms of the father. If we could only appreciate the peril of the soul as we do the peril of the body, what a zeal would fill our churches. But as one is material and the other spiritual, as one is visible and the other invisible, as one is immediate and the other remote we largely fail at the vital point in our religious life. It is now or never.

The closing thought is the most solemn of all. It is now or never. There will be no other opportunity. When we fail today we are comforted with the thought that we may succeed to-morrow; but not so in this matter. There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. One of the last things said by the Savior to men was on this point, and it is so clear that we can not fail to understand it. To John on the Isle of Patmos he said: "He that is unjust let him be unjust still, and he which is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy."

Life is like wax melted in the flame. Death does not change it; it only stops it and stamps it with a fixedness which will go with it to the judgment day—yea, throughout eternity. If the tree falleth toward the north or toward the south, in the place where it falleth there it shall lie. Paul says it is appointed unto men once to die, and after death the judgment. If there is such a thing as a second gospel, as many teach, surely the great apostle would have known it, and knowing it he would not have omitted it here. He would have said, "It is appointed unto men once to die, and then a second chance will be given them, and after this the judgment."

Had this dangerous doctrine been true, the parable of Lazarus and the rich man would have been different. When the poor sufferer in torment called for a drop of water to cool his parched tongue, Abraham would not have told him that his fate was fixed, and that there was an impassable gulf between them making all changes impossible. But he would have said, "Poor fellow, be patient and bear your sufferings as best you can for a little while. It will not be long. The Savior is now on the earth and he will soon die on the cross and then he will descend into the land of disembodied spirits and you will have a chance to correct the mistakes of life and to accept the gospel which you rejected while in the flesh." But he said nothing of the kind, and neither should we.

Appeal for Coming Year.

My brethren of the Central Church, I appeal to you to make our sixteenth year the greatest in our history, and I put this appeal in the light of a most tragic

incident of life. In 1860 a gentleman from New York traveling through the South met a girl of great wealth and beauty and married her. The girl was good, and her tender heart was always in sympathy with the suffering, and her pure young life was wholly given to the Christ and his church. But in New York her wealth and beauty drove her into the mad whirl of fashionable life. Her home was a palace; her equipage was one of the most attractive in the park, and her beauty, her charms and her dresses were described in the society journals, and she became drunk with admiration. She dressed and danced, and hurried from ball to reception, and from opera to dinner. When tired of the pleasures this side the sea she went to London and Paris. Neither she nor her husband had any other idea of life than that of enjoyment.

About twenty years later, when returning from California, she was in a railroad wreck and received a fatal injury. She was carried into the little village station

and the doctor was called. She was suffering no pain, and her only consciousness of injury was her inability to move. She said to the doctor in imperial tones: "I must go home to New York." "It is impossible," replied the doctor. "You can only live an hour, and if you are moved you will die sooner." She was lying on the floor. The brakemen had made a pillow for her with their coats. She looked about the dingy room, with its rude walls and tobacco stained stove. Then turning to the doctor she said, "I have but an hour, you tell me?" "Not more than that," he replied. "And this is all that is left me of the world," she continued. She then threw her arms over her face and was quiet for a time. Then she turned to the doctor in a frenzy and said, "To think of all I might have done with my money and my time! God wanted me to help the poor and the sick; it's too late now. I've only an hour! Why, doctor, I did nothing—nothing but lead the fashion! Great God! Now I've only an hour!"

Among the New Books

"Elizabeth." By Capt. James T. Elliott, International Press Association, Chicago. Pp. 281. \$1.25.

This is the author's "first-born," as he calls it and "is sent to help and to please." Elizabeth is the daughter of a southern colonel, who loses his mind after the loss of his home by the breaking of the levee, and she devotes her life to his recovery, which is finally accomplished by bringing him back to the restored home. The restoration has been brought about by the devoted lover of Elizabeth, who has plenty of money, and after the father's restoration to health the lover is repaid by the surrender of Elizabeth to himself. It is a sweet, wholesome story worth an hour or two of one's time, which is all it takes.

Telling Bible Stories, by Louise Seymour Houghton. New York, Charles Scribner's Sons. 1905. Pp. 286. Price, \$1.25 net.

Mrs. Houghton is known widely and favorably as a lecturer upon biblical literature. In this volume she has taken up the perplexing question as to how Bible stories can best be told to children. She has done two things. First, she has made it absolutely certain that the Bible is a perfect mine of useful materials for child instruction, and secondly, illustrated admirably the method by which the biblical stories can be used so as to secure the attention, deepen the interest and mold the character of the child. This has been done, too, with no sacrifice of candor or frankness. Mrs. Houghton accepts unreservedly the assured results of biblical criticism, and she points out how these very results give added value to the Bible as a treasure-house of moral and spiritual instruction. After considering the general subject of the Old Testament and the child, she proceeds to discuss what she calls the "Morning Stories," that is, those which deal with the beginnings; then those connected with the flood, those of the patriarchs, "Hero Tales," such as group themselves around the characters of the Judges, the "Romance Stories," covering such books as Samuel and Kings, and the "Purpose Stories," like Ruth, Jonah, Esther and Job.

The material is illustrated copiously

with references to contemporary literature. The traditions of other people have been drawn upon for additional light regarding the stories of the Bible. Parents and Sunday school teachers will welcome this volume as affording hints concerning most important opportunities for reaching and permanently impressing the child. There is an introduction by Rev. T. T. Munder of New Haven.

The Codes of Hammurabi and Moses, by W. W. Davies, Ph. D. Cincinnati, Jennings & Graham. 1905. Pp. 126. Price, 75c, net.

A considerable body of literature has appeared since the discovery of the code of King Hammurabi of Babylon, who reigned about 2250 B. C., and whose laws were recently found inscribed on a stone at Susa in Persia. Prof. Robert Francis Harper of the University of Chicago has published a sumptuous volume dealing with the laws of Hammurabi. A similar volume has appeared from the pen of Mr. C. H. W. Johns of Oxford. Prof. Winkler has issued a German edition of the same institutes. L. W. King has published in three volumes "The Laws and Inscriptions of Hammurabi." Prof. Davies, who occupies the chair of Hebrew in the Ohio Wesleyan University, has undertaken the rather simple and modest task, first of giving an English translation of the laws, which, counting that portion of the stone which was erased, number 282. Second, of citing in connection with these different laws the Hebrew parallels in the Old Testament legislation; and, thirdly, of offering such comments as seem appropriate. It is perfectly clear that the relationship between the two bodies of law is more or less close. It is impossible to suppose that the Hebrew institutions grew up without the influence, direct or remote, of the much earlier Babylonian laws. In many instances the similarity is striking. One need not suppose that Moses copied the laws of Babylonia, but the question as to the relation between the two has to be considered by the biblical student. One thing emerges from the consideration of the two sets of laws side by side. That is, that in most instances the Hebrew enactments are much more considerate of

human life and more merciful in their penalties. The Babylonian code prescribes such punishments as impaling, branding, drowning, and mutilation. The Hebrew, while severe in many regards, avoids these debasing forms of punishment. In other regards is stricter. The punishment for taking a human life is heavier among the Hebrew than among the Babylonian, which shows human life was held in higher regard. Professor Davies' volume is a convenient handbook for the student to use in getting a knowledge of the two bodies of legislation.

The World To-Day is, as usual, full of good things. A full-page portrait of Gov. Cummins of Iowa serves as frontispiece. There is an editorial on "The Seamy Side of Peace"; also a beautiful series of illustrations in color dealing with a "Holiday Among Glaciers." Mountain climbing is treated in an illustrated contribution by Anna Shannon Monroe. A most readable and interesting article is that by Mrs. Theodore Thomas on "Chicago's Orchestral Institution." Walter Wellman, the talented correspondent of the Chicago Record-Herald, writes on the peace conference. Ex-Mayor Carter H. Harrison of Chicago has an illustrated article on "Red Letter Hunting Days." Johnson Brigham is the author of a short article on the original manuscript of the book of Mormon. The editor writes on "Education in Thrift," and the usual departments of current events and book reviews complete the number.

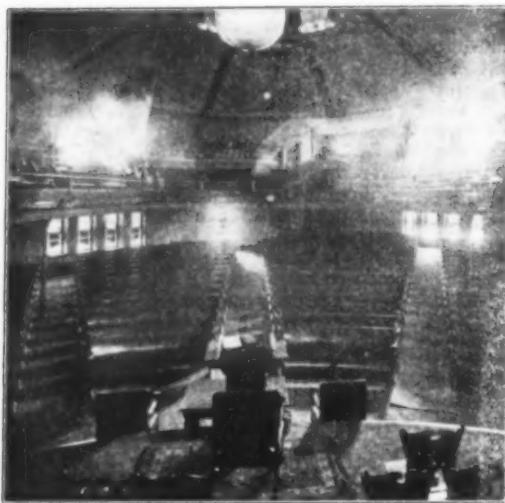
We begin in this issue of *The Christian Century*, a splendid serial article by A. McLean. Our readers will be profited by following the story through the next few numbers.

The new Christian church of Mannington, W. Va., will be dedicated Sunday, Oct. 15. The dedicatory sermon will be preached by President Cramblett of Bethany College.

The article pertaining to the Maryville Church in this issue is one of the best yet published in the special series now appearing in our weekly issues. Don't fail to read it. It is the story of consecrated effort and endeavor.

Church of Liberal Offerings and Abounding Grace

CHRISTIAN CHURCH, MARYVILLE, MO.



Section of the Interior, Showing Large Seating Capacity.

THE early history of this active church is not familiar to the writer of this sketch, but it is written on high, and its good work far back into war times, and even before, marches on in the present. It, however, had a distinct beginning in the way of larger things with the coming of I. N. McCash to the pastorate in the summer of 1889.

It is interesting to note the changes that come with time, and to dwell upon the short acquaintances that are broken for years, and then are taken up again and carried forward to a fuller work. Just before Bro. McCash came to Maryville the writer, then a gospel sprout seeking a place to bud in far western Kansas, came to Pratt Center. He was told of a school teacher who was holding an institute and preaching in the Christian Church of nights. It was McCash. He told the writer that this was his last work as a teacher; that he was going to take the pastorate of the Maryville, Mo., Christian Church. Little did either one think then what changes a few years would work. The few years of Brother McCash until he was called to the University Place church were full of splendid work. Affable, gracious, full of faith and with a vision of larger things, he led the church to a great expansion. The new house of worship was planned and under way when he left. The membership was greatly increased. This marks an epoch in the growth of the church.

When this faithful worker was called to larger fields the Lord had a young man ready. C. M. Chilton, a graduate

H. A. Denton.

of Drake University, and a young man who was giving promise of great usefulness, was called to take up his work. Then began a period of the most wonderful exaltation of Christian ideals any church has ever experienced. Chilton was an unselfish man. His voice was sweet with the toning of a tender and heroic heart. Missions were preached. Great meetings were

held. Methods were tried. The things that had the stamp of usefulness elsewhere were taken up and tried in Maryville. Then the fertile mind of Chilton brought forth wonderfully in plans for the extension of the Lord's work. The country around was evangelized. In short, the Maryville church began to be talked of on all sides in this part of the state. Soon its liberal offerings called forth notice from beyond the borders of the state. One of our Missionary Secretaries said he believed the Maryville



Corner in the Pastor's Study.

Craig of Drake. Thus the two took up their first work of consequence in the Master's Kingdom. It was not an easy place to fill. This beardless boy was walking in the boots of big men. How would he step? Would he suffer in comparison? If at all, not long. He had a message. He had his way of delivering it. He had a heart full of sympathy. He soon won all hearts. His wife was no less well thought of. The work went on. No ideal was lowered. No backward step was taken. For five years steady growth in membership and in offerings marked the progress of the church. It grew. Like Mr. Finney's turnip it had to make room for itself. Its growth was not an accumulation that all remained, for it gave off scores of members annually. One preacher of another faith said he did not know why they wanted to hold any more meetings over there—they already had everybody in the church.

Lawrence was called to Rock Island, Ill., where he now labors, and W. A. Fite, a bright young man and a graduate of Kentucky University, took his place. He was obliged to seek a warmer climate on account of his wife's health. H. A. Denton, the present pastor, succeeded him a year ago.

The work during this year has been one of great joy. Expansion has marked every month. The long cherished hope of the church to become a Living Link church in foreign missions has been realized the past year. Dr. C. C. Drummond, Harda, India, is supported by the church. The church has just reached the Living Link amount for Home Missions, and B.



"The Old Guard," the Old House and Elders of Maryville of Other Years.

church was the best missionary church in the brotherhood. Not that it gave more than any other church, but that its methods and spirit were better.

Chilton was called to St. Joseph to take the first church where he now labors. The Lord had another young man ready for the work. O. W. Lawrence was just finishing the course in Drake University. He was called to the work. Soon after taking the pastorate he was married to the daughter of Chancellor

Missionary Church in Spirit and in Truth

L. Smith, general secretary, has notified J. K. Hester, who is now in Arizona, that he will be assigned to the Maryville church. The Young People's Society of Christian Endeavor supports two boys

a committee in Maryville is appointed it goes ahead and does its work. The official board is strong. It really serves the church. It is elected to serve, and it serves. There has been no time in the

and how we rejoice in the fulfillment of expectations—all these things are fond memories to many. Let no one think that all this success comes without effort; that if he were in Maryville there would be no trouble about the offering; that some wealthy man gives most of the money; that the people come up and hand out their purses and say, "Take out as much as you need for this offering." The work goes on because there are workers behind it. It is made to go. The church expects great things; undertakes great things; realizes great things. The largest offering when the money was raised for the Living Link in Foreign Missions was \$25.00. The many give. Still we have not touched the hem of his garment in giving. There is a better day.

H. A. Denton.



"BARNEY" CONDON.
Most Liberal Man for His
Means in Mo.



W. D. ALKIRE.
Former Supt. and Worker in
Bible School.



HON. O. C. KIRKPATRICK.
Supt. Bible School.

in India, at Damoh, Brijjal and Baburam. The Young Woman's Mission Circle, organized within the past twelve months, supports a native teacher at Rath, India, Ghassi Ram. The Endeavor work has been reorganized, and we now have three societies. Before this reorganization the old Mission Band had long been supporting an orphan under the C. W. B. M. Mrs. W. D. Alkire had led them in this, and from this start we have this splendid missionary record. The missionary offerings of the church in all its departments will run between two and three thousand this past year. The exact figures are not at hand for this hasty sketch. Missions in this church have now reached the concrete stage. The church is clustering its offerings around certain men and women who are representing it on the mission field.

Does the general work of missions suffer from the Living Link Idea? No. The church gives \$100.00 to District Missions. It gives \$100.00 to State Missions. The Bible School holds the banner for the largest offering to the Benevolent Association. It has long held this banner, and any school taking this banner away will have to do a handsome thing in the way of an offering. The Bible School gives \$100.00 to State Sunday school work. In every department of work the church delights to help.

The first day of the year 1905 the church took the following motto: "Two Living Links in Missions, 1,000 members, and more members and money in every department this year." All the motto is realized but the "1,000 members," and the hundred or more lacking will be easily reached during the meeting to be held under the leadership of S. M. Martin. If anyone asks, "What is the one secret of the successful work of the Maryville church?" It must be said by the writer that it is in the fact that the church has been a center of simple New Testament Christianity. The evangelistic spirit has never departed. It has never outgrown the idea with which the day of Pentecost was ushered in—waiting and prayer. Meeting after meeting has been held. The converts have been trained. The fragments have been all gathered up and made to praise God in some way in his Kingdom. The leaders have led. They will work. When

work of the Maryville church to lament the mistakes of the Fathers; no time to hunt up the mistakes of the Bible; no worry over the Pauline or Petrine Gospel; no rehashing of German rational-

Right Man in Right Place.

It was my privilege to spend Sunday, October 1st, with the church at Mansfield, O., where ten years ago I began my ministry during which their church building was erected and where Bro. Bruce Brown is now the successful pastor. The occasion was the reopening of the church after extensive repairs. Ev-



Maryville, Mo., Christian Church. Erected at a Cost of \$30,000.

ism; no compromising of the aggressive spirit that has won the victories of the Disciples in the past. To-day, as ever, the Gospel is believed to be the power of God unto salvation; Jesus Christ is all; and the time we live is given us to find out his message to us and then fulfill its purpose in us.

As to the names of those who have contributed to the success of God's work here, we cannot give them. They are not known on this side. Over there, though, every one is precious kept. Nor can all the departments of the church be outlined in their work. The Missionary campaigns made here are familiar to all who have lived near us. Our seasons of evangelistic work, and how we get ready,

everything looked as fresh and new as on the day of dedication and the hearts of the people were full of joy. Bro. Brown is the right man in the right place. His first year's work with this church has been richly blessed. Beginning with a great meeting the enthusiasm has been carried into every department of the church which have accordingly gone forward with great energy. It was a pleasure to spend a Sunday with such a church and such a pastor.

J. E. Lynn.

Chas. A. Young, who has been detained in California on business since the national convention, is expected home next week.

AT THE CHURCH

BIBLE STUDY UNION LESSONS

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NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

(Lesson 42 for Oct. 15, 1905.)

THE JEWISH LEADERS EXHIBITED AS HYPOCRITES.

Mt. 22:15-23:39.

After the bold words of Jesus to the Pharisees and others in the presence of the multitude and their retirements in confusion, there could be no further question of the relationship between him and them. They hated him with a bitterness which was all the more intense because they not only disapproved his ideas, but realized his mercilessly keen insight into their selfishness and irreligion. It caused his foes to drop their customary animosity for one another in the common anxiety to make way with him. When they departed in confusion, they had broken with Jesus forever.

Naturally any subsequent contract was that of opposition. At all costs he must be put out of the way. The leaders knew their Jerusalem and the fickleness of the applauding throng. Let Jesus take but one false step and he would really endanger his influence. Let him declare himself in opposition to popular sentiment on some matter of fanatical significance and his leadership would instantly be at an end. They laid for him in conference some very clever traps, which only his straightforwardness and perfect comprehension of their attitude enabled him to avoid. But to turn the tables and involve them to their undoing was relatively easy for him. His mastery of the situation was never questionable.

Their first scheme was astute and plausible. The leaders did not themselves appear as principals, but sent younger men to entrap him into a declaration on the subject of the payment of tribute to Rome. These inquirers sought to ingratiate themselves by flattery. It shows that they had no real knowledge of Jesus, if they thought that their true spirit was hidden from him. He soon disillusioned them, declaring them to be sharers in a wicked conspiracy.

To the question he could not be silent, yet it was a dangerous one to answer. A reply in the affirmative would infuriate the people who hated the poll-tax for both political and religious reasons; a reply in the negative would have been the basis of a political charge before the suspicious procurator.

Most students regard the answer of Jesus as eminently shrewd and satisfying, recognizing a two-fold sphere of authority without essential conflict, admitting a proper response to the claims of an earthly sovereign and declaring the necessity of serving God as well. Some think, however, that his failure to satisfy the demands of the fierce anti-Roman zealots in Jerusalem on this question may have intensified, if not occasioned, their savage call for Barabbas, instead of Jesus at his trial. But it fairly answered his opponents, who paid him the tribute of an unwilling admiration as they departed.

The Sadducees fared no better. They too tried to put Jesus in a ridiculous light and framed for him a question to which he could scarcely give attention without detriment. If seven brothers in succession married the same woman, whose wife would she be after the resurrection? The reply of Jesus was remarkable alike for its simplicity and grandeur. He wondered that they who presumed to be men of insight should ask such a question. It proved that they understood neither the nature of things divine nor the testimony of Scripture. God transforms his own into spiritual beings for whom the relationships of the flesh become the broader and finer relationship of the spirit. Their heaven was simply a continuing earth; God's heaven was a new life indeed. Alluding

then to their boasted skepticism regarding the future life, Jesus shows that it is presupposed by the Scripture on which the Sadducean sect particularly relied, the Pentateuch. The words of comfort from the section known as "The Bush," imply clearly that God continued to be in active relationship with those who had passed away long before. A verbal argument like this was particularly effective before an audience like his accustomed to keen, strict, deductive interpretation from the very wording of Scripture. No wonder that a scribe blurted out a commendatory word.

On the next incident the Gospels of Matthew and Mark give a varying impression. According to the former, the lawyer, like those who had preceded him, was anxious to entrap Jesus into saying something to his own hurt; Mark implies that the questioner was sincere and thoughtful. It was a legitimate question. Every Jew had to establish a working classification of legal requirements according to their importance, so that in case of a conflict, the more important might be obeyed. In general the order of the Decalogue was accepted as the standard. With his first statement all Judaism practically agreed. The novel feature in his reply lay in the equality given to love for one's neighbor, and, by implication, the minor value assigned to details of worship, ceremonial purity, fasting, etc. His reply thus finely summarized his whole work and teaching. The young man showed by his answer a quick comprehension of Jesus and sympathy with him. He was truly close to an acceptance of his leadership. One wonders whether he too "went away sorrowful."

Jesus then asked the Pharisees a question,

not probably in order to puzzle or silence his critics, but rather to give them a more reasonable and helpful idea of the Messiah. They were accustomed (Jo. 7:41, 42) to object to his Messiahship on the ground that he was not of Davidic descent. By a question he brings out the current view, then seeks to show that the Scriptures really emphasize a broader relationship, that of sonship, a relation which ignores the physical but urges a spiritual kinship.

So far above his opponents did these replies show him to be that thereafter no one dared to catechize Jesus.

But he was not done with them. Before departing Jesus made use of his opportunity to declare unmistakably the difference between his type of righteousness and that of the Jewish leaders. Mark's report seems meager. Luke scatters the material, Matthew collects at this point his whole body of similar declarations. That he made a "weighty, deliberate, full, final testimony" seems wholly probable. The exact portion of it spoken at this time need not be distinguished. It was a scathing arraignment of the leaders for their calculating hypocrisy, their real ungodliness, their deception of the people, their burdensome ceremonialism, their self-indulgence, their hostility to truth and hatred of light, their utter incompetence to recognize ministries or messengers or anything else Divine. A terrible rebuke, but justly deserved by the great mass of self-styled rulers of Judaism.

The impression made upon all minds by the study of this day in the life of Jesus is that of his greatness and his consistency in act and utterance. He consistently concluded an active career, reaffirming the great truths and principles with which he began.

to say of any one, young or old, "He was one of the best hearted fellows in the world—but!" It's the but-end of life that tells the story of success or failure, as of most of the enterprises of this world.

"The things that accompany salvation" are just the common every day things of decent living, devotion to duty, fidelity to our faith, plain old-fashioned "work." It is work that tells. The Master went about doing good. That was his father's business as he understood it. "My father worketh hitherto and I work" is the way he put it. And again "I must work the works of him that sent me while it is called to-day; for the night cometh wherein no man can work." It is work we need to do for our own sake and for our society. There is such a thing as "divine drudgery." Disciple and duty and divinity begin with the same letter. Work is the way to worth, in this world, and also in the world to come. To be forever busy is the blessedness of the better life. "Blessed are the dead that die in the Lord from henceforth; yea, for thus saith the Spirit, they rest from their labors and their works do follow them." Rest will be blessed, but the chiefest of all our joys in the world to come will be the continuation of our work—not the results only, but the work itself, if it has been worthy. Did you ever stop to think that one of the best reasons why we ought to get busy about the best things here is that our works are to follow us? Two things, and only two, can we take with us—our work and our character—the result of it all.

The PRAYER MEETING
By SILAS JONES

THE SAVIORHOOD OF CHRISTIANS.

Topic, Oct. 18: James 5:19-20.

"Ye are the salt of the earth." "Ye are the light of the world." To the men of Jesus' generation statements like these could be explained only on the supposition that they came from the mind of a fanatic. These whom Jesus called the salt of the earth were obscure men. They had no influence over the nations. The artists and philosophers of the time did not know of the existence of such men. Nobody cared for the opinions of Galilean peasants, nobody expected them to do great things. But in the light of history the statements of Jesus appear as sober truth. His disciples were the light of the

world. They were the salt of the earth to preserve it from corruption. The explanation of the extraordinary influence exerted by them is found in the relation which they sustained to Jesus. He was their Master. They learned from him what a human life ought to be and they learned how men might enter into life. They became servants of all and thus exemplified the saying of Jesus that the greatest is he who ministers most unselfishly to human need.

Christ in You.

If you are not fully satisfied with the spiritual condition of mankind and you have it in your heart to assist in bringing about certain changes, before you begin it may be well for you to inquire as to your own condition. Do you really know the needs of the world?

Many who come forward as reformers are themselves in need of reformation. You may think the chief need of the church is more eloquent preachers, more artistic singers, more splendid buildings. All these are to be sought. The church should not be content with any but the best material and

intellectual equipment attainable. But when you put these things first you become a nuisance. You interfere with the real work of the church, that of saving souls. Paul found eloquence insufficient. If he had been permitted to preach in beautiful church buildings and to hear the singing of artists in his choir, he would have found these insufficient. He preached Christ crucified and that made him a savior of souls. He was able to preach Christ because Christ was in his life. Christ in the hearts of people makes them saviors of individuals and of society. Talk about Christ will save no one. But Christ in the life controlling words and deeds save abundantly.

Let Your Light Shine.

The wise man represents wisdom as crying aloud in the street to those in need of her instruction. Any one may hear the voice of wisdom if he will only listen. In fact, he cannot avoid hearing unless he stops his ears. Our Lord would have his people present his message wherever men are found. His strong words against the ostentatious display of religiosity were not intended

to encourage secrecy in the teaching of his truth. The principles of the gospel are capable of defense before any audience and believers are called upon to see that they are proclaimed to all the world. Do the officers of life insurance companies misuse the funds entrusted to them? Tell it abroad that the fundamental difficulty is that gold is put above character and that the way of salvation is to look unto him who is the supreme character of history. Does the pessimist announce that life is not worth living? Tell him you would be of his opinion if you had his limited view of the possibilities of life but that you must respectfully decline to join him in his wall against existence because you have a hope that inspires every moment of your life. When doubt and sin are undermining the foundations of the social structure it behoves Christians to be bold in the advocacy of the claims of Christ. The tone of apology will not arrest attention. The preachers of the gospel must speak with the tone of authority which men who know Christ as their Savior have a right to use.

Home and Children

A Flower Show.

"Auntie, will you be the judge at our flower show?" asked Margaret as Miss Haddon was getting ready to go down town. "It won't be 'till four o'clock, so you will have plenty of time, for mamma said you only wanted to go to the store."

"Your flower show?" said Aunt Margaret. "I didn't know you were to have one. What is it like? Tell me all about it?"

"Our Sunday school teacher gives us seeds every spring, and we plant them in our little gardens," explained little Margaret. "When they are all in bloom we have a little show and some one decides which is the best bouquet, and ever so many more things. They thought it would be nice to have you for the judge, because you don't know a single one of the girls and haven't even seen my garden. When I told Miss Brook that you were coming to see us this morning, she said right away that you could be the judge. You will, won't you, auntie?"

"If you and Miss Brooks and the girls and the audience think I can do the work," said auntie, "I shall be happy to be the judge. I never went to a flower show, and I am very anxious to see it."

So at four o'clock mamma and auntie and little Helen and Freddy went over to Miss Brook's garden, where the show was to be held. Margaret had gone on before with some flowers, and auntie had to turn her back while the little girl went past the window for fear she should see, and the judge is never allowed to look at the exhibits before the show begins. All Margaret's posies had been taken to the show in the morning except a few pansies, so Aunt Margaret did not know anything about the pretty display beforehand.

"How beautiful!" said all the ladies as they saw the lovely flowers in Miss Brook's garden. On tables and benches and stands were bouquets and pans of pansies and waving ferns and sturdy geraniums and all the summer beauties that Nature gives. Miss Brook and twenty little girls in white dresses were there to show the visitors the flowers and find seats for them when they were tired looking around. The judge thought she should never be able to tell where to place the pretty red and blue ribbons, but every one insisted that she must decide.

While Miss Haddon was busy with her task the little girls served lemonade and dainty wafers to the guests. The ice

tinkled merrily in the thin glasses and the voices of the exhibitors tinkled, too, as they could not help wondering who would get the prizes. They resolutely looked the other way as they walked past the flowers with the refreshments, for fear they should find out too soon, but at last Miss Brook announced that all was ready.

"I hope you will all be pleased," said the judge. "I did the best I could, but it was hard work to choose, for all the flowers are so pretty."

No one cared a bit when the little girls forgot all about the guests and scampered to see who won the prizes. The ladies hurried, too, and all was fun and laughter in a few minutes, for they soon found that every girl had one prize at least. Margaret's pansies had a red card, and Florence's mignonette and Nellie's geraniums, and so on through the list. The children were delighted, and they all said Miss Haddon would have to be the judge every year.

"And now we are ready for our procession," said Miss Brook, taking up a vase filled with lovely white roses.

"Is there something else?" asked Aunt Margaret. "This is the most interesting party I ever attended."

"You just watch," said little Margaret, taking her flat dish of prize pansies; and the judge did watch.

With Miss Brook at the head the girls marched down the shady street to the hospital, where they left their flowers for the poor sufferers to enjoy. The prize pansies went to a sick child who laughed and cried as her hot fingers touched the velvet faces.

"I am glad you had a good time at your flower show," said the invalid to Margaret, "and I am gladder that you brought a part of it to me."

5

Boys' and Girls' Rally Day.

The seven hundred Bible schools in Illinois should observe the day—November 26—unanimously and enthusiastically for at least two reasons. The boys and girls should be in touch with our great home missionary work as liberally at least as with the foreign missionary work. And one-half the proceeds of the day's offering in Illinois is given to the State Bible School work in Illinois. Send immediately to B. L. Smith for the supplies for the day. Let every school join the movement. MARION STEVENSON, State Superintendent Bible Schools for Illinois.

God's World.

When we see that Jesus came and lived and died that God's will might be perfectly done in the earth; that is, that this might be an ideal world, when we see that this life is to be perfected like the other, that soul and body are mutually dependent, that the spiritual and the physical alike belong to the kingdom of God, that the temporal may be and ought to be religious, that every act, whether we eat or drink or whatever we do should be done to the glory of God, then we see that there is no room for the so-called "secular," and that whatever cannot be done to God's glory and the upbuilding of the kingdom is forbidden and unholy.

"There are no Gentile oaks, no pagan pines; The grass beneath our feet is Christian grass."

—Josiah Strong.

Sue—You said you were going to marry an artist, and now you're engaged to a dentist."

Flo—"Well, isn't he an artist? He draws from real life."—Philadelphia Bulletin.

"GOLD GOLD."

"Good," He Says, "But Comfort Better."

"Food that fits is better than a gold mine," said a grateful man.

"Before I commenced to use Grape-Nuts food no man on earth ever had a worse infliction from catarrh of the stomach than I had for years.

"I could eat nothing but the very lightest food and even that gave me great distress.

"I went through the catalogue for prepared foods but found them all (except Grape-Nuts) more or less indigestible, generating gas in the stomach, (which in turn produced headache and various other pains and aches) and otherwise unavailable for my use.

"Grape-Nuts food I have found easily digested and assimilated, and it has renewed my health and vigor and made me a well man again. The catarrh of the stomach has disappeared entirely with all its attendant ills, thanks to Grape-Nuts, which now is my almost sole food. I want no other." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial tells the story.
There's a reason.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

E. L. Frazier of Indianapolis, Ind., is in a good meeting with Guy Hoover at the West Pullman church.

Rev. M. B. Ryan, formerly located at Glenville, Ohio, is now pastor of the church at Selkirk, Ontario, Canada.

Evangelist Joel Brown of Des Moines is now in a promising meeting at Longmont, Colo., assisting Bro. L. H. Humphreys.

The opening of this year's sessions at Bethany College begins the sixty-sixth year for "Old Bethany." The outlook for a good attendance is very promising.

The Broadway church, Lexington, Ky., is making preparations for its meeting to begin Oct. 22, with James Small as evangelist and W. E. M. Hockleman as singer.

Charles E. McVay, song evangelist, will sing in a meeting at Vinton, Iowa, in December. He can be secured for a January meeting. Address Benkelman, Neb.

The West Virginia State convention met with W. G. Walters and the Bluefield church last week. The program was excellent and we hope to have a full report for next week's issue.

Dr. Macklin of China has been spending a few days in Chicago in work of a clinical character at some of the hospitals. Dr. Macklin never misses an opportunity to perfect his skill as a surgeon.

The church at Waukegan is gaining in interest and attendance under the ministry of W. H. Trainum. Rev. Trainum is pursuing his studies at the Northwestern University in addition to his pastoral work.

Bruce Brown of Mansfield, Ohio, and R. Bruce Brown of Yale, Mich., are different persons and no relation. Bruce Brown of Mansfield, Ohio, is not soliciting money outside of his own congregation for any purpose whatsoever.—Bruce Brown.

FITS MANY

To Leave Off Coffee and Use Postum.

Postum Coffee shows its great nourishing power in many ways.

"I was nursing my baby six months ago," writes a young matron, "and I found that tea and coffee did not agree with me. I grew nervous and weak, my appetite was not good, and besides, baby was cross and fretful. He didn't seem to get proper nourishment from my milk, and friends said: 'You must wean him, he is starving.'

"I gave up tea and coffee and tried cocoa, chocolate and milk instead, but still baby didn't seem to thrive. At last, on the advice of a friend, I began to use Postum Coffee, and I can truly say that the effect was wonderful! Both baby and I began to improve in appetite, spirits and flesh immediately. In three months my boy weighed 20 pounds and he is as good a baby as a mother could wish to have. My drinking Postum did it.

"I cannot recommend Postum Food Coffee too highly to nursing mothers. It is better in flavor than the other coffee and is far superior in nutritive qualities, supplying just what the child must have, as no other food can do." Name given by Postum Co., Battle Creek, Mich.

There's a reason—explained in the quaint little book, "The Road to Wellville," in each pkg.

H. A. Davis has just closed a successful pastorate with the church at Sullivan, Ill. The membership speak enthusiastically of Mr. Davis' ministry, stating that it had been the most popular and successful the church ever had.

Dr. Ames says in speaking of the Hyde Park church: "During the five years of this pastorate, the church has doubled its membership and its gifts. It now contributes to missions, it is believed, more per capita than any other church among the Disciples of Christ."

Every Sunday school can use the splendid man offered by the Home Missionary Society free of cost to those pledging to observe Boys' and Girls' Rally Day for America for five successive years. Send in your order without delay to Benj. L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.

We know our readers would be greatly profited by reading in this week's issue, the fifteenth anniversary sermon of Rev. M. M. Davis. Pastorates of 15 years and longer are exceptional, and the preacher who can accomplish this extraordinary thing must have a message and a way of presenting it that compels attention.

Dr. Edmund J. James will be installed as president of the University of Illinois next week. A special feature of the services will be a religious conference, at which Prof. Shailer Matthews of the University of Chicago will preside. Special exercises have been arranged for Thursday of next week, on which occasion speakers of national reputation will make addresses.

The West Virginia Christian has just passed from the control of J. W. Yoho, its efficient and capable editor for the past five years, into new hands. O. G. White, minister of the church at Huntington, is the new editor, and B. E. Hanes of Parkersburg will look after the business interests. Success, and a long period of usefulness and helpfulness, is our fraternal greeting.

The thirty-third annual state convention of the Illinois Young Men's Christian associations will be held at Bloomington Thursday to Sunday, Oct. 19 to 22. Addresses will be made by S. D. Gordon, I. E. Brown, J. W. Cook, Fred B. Smith, Rev. John Balcom Shaw, E. T. Colton, L. W. Messer and others. The music will be in charge of E. W. Peck. About 400 delegates are expected to attend.

Rev. John W. Marshall, evangelist, has moved to Chicago and is located with his family at 6356 Eggleston avenue, having until recently been located at Waco, Texas. He is giving his entire time to evangelistic work, being engaged for a meeting with Rev. Oscar E. Kelley at Mattoon, Ill., this month, to be followed later with a special series of services at Normal, Ill., assisting Rev. R. H. Newton, the pastor.

C. M. Kreidler, who has been for several years pastor of the church in Milwaukee, Wis., has resigned to accept the Twenty-fifth street church in Baltimore. His work in Milwaukee has been marked by satisfactory growth in the various departments of the church. During the past year there have been 85 additions to the membership. The present membership of the church is about 400. The total amount raised for missions in

church and Sunday school was \$500. In the five years of his ministry there have been 400 additions to the church.

The "Martin Family," evangelists and musicians, closed a fine meeting at La Harpe, Kan., with 61 accessions to the First Christian church and are now beginning a grand meeting at Poseyville, Ind., where the C. E. society and minister E. S. Sanders are busy and hopeful of large results. The third night the church was packed with a deeply interested audience. Richard S. Martin is the evangelist, Edna Faye Martin and Elbert H. Martin are the talented musicians.

The American Institute of Sacred Literature announces a popular reading course in religious education to be pursued from October to June. The books selected will include four books of the Bible, a general discussion of the Bible from the modern point of view, the teaching of Jesus as applied to modern ethical problems, and the principles of education in religion and morals as applied to the problems of the Sunday school. Circulars of information may be obtained giving details of this work by application to the American Institute of Sacred Literature, University of Chicago.

Rev. O. F. Jordan's splendid work at Rockford, Ill., has received recognition from his people by an increase in salary. Bro. Jordon has been associated with the Rockford work since it was started as a mission some five years ago. Five years of continuous service have been busy ones for the pastor. During that time with the assistance of the faithful band of workers much good has been accomplished. Twenty-seven were added to the church during the past year, 10 of this number being by primary obedience. The church enrollment at this time is 176, while 5 years ago it was but 79.

L. L. Carpenter of Wabash, Ind., has good claim to the record as a dedicatory of churches. He has been engaged for forty years in Sunday school, pastoral and evangelistic work, and has dedicated houses of worship in more than half the States and territories of the Union. At these dedications he has raised about \$2,000,000 for the payment of indebtedness, 72 years of age and in the active ministry for 46 years, with but one interruption from an attack of typhoid fever, he is still the picture of health and expects to dedicate a lot more churches before he finishes his work.—Church Economist for September.

Dr. Ada McNeil Gordon before sailing for the foreign field spent a few days in Chicago. During her stay in the city she was a guest, with Mr. Gordon, of the Moody Bible Institute. In writing to friends concerning this great work Dr. Gordon said: "Last night we attended a lecture given by Dr. Gray of the Moody Institute. It was fine. It is remarkable what a hold the Moody church has on the people. Mr. Gordon and I were discussing the subject last night. There is no catering to public opinion. The people are not entertained but fed on the word of God. Their week night audiences would put to shame the Sunday attendance of almost any church I know of."

C. R. L. Vawter, who, since December, has been doing General Evangelistic work and looking after the olive branch

SIMULTANEOUS EVANGELISTIC CAMPAIGN



W. J. Wright.

REV. W. J. WRIGHT, national superintendent of evangelism, is the director of the great evangelistic campaign, which started simultaneously Sunday, Oct. 8th, in nearly all the Cincinnati and neighboring churches. For weeks preparations have been in progress, so that the work starts un-

der circumstances commendable and auspicious for splendid results. Noon-day meetings are being held in the central part of the city. A part of the plan is to hold central mass meetings and rallies on Sunday afternoons in places easy of access for the entire community. The campaign is conducted similarly to the one held in Chicago last winter, and furthering the efforts of a more extended and united campaign in different parts of the country. Western Pennsylvania, with Pittsburgh as the central point, is the next rallying ground.

Engaged in the work are some of the best known evangelists and pulpit orators in the brotherhood—men who have made the work of the church count for great things; and from whose efforts a new era should dawn for the churches engaged in the evangelizing of the city. Never before in the history of a religious people, has such a spirit of labor and conquest been experienced, as is now moving the entire forces throughout the country. Things are being planned and conducted on a large scale. The day of small things is past. A larger faith in Jesus the Christ and his power to redeem men is taking real possession of the lives of men and women. We are beginning to learn, as in the natural man the head cannot exist without the body, neither can the church, which is the body of Christ, exist without the true head, which is Christ. Each is necessary to the other. When the church, the body of Christ, realizes the truth of this axiom, then, indeed, will have dawned a new day and a new hope for the church. That this present campaign may be a means to this end it is devoutly to be hoped.

work of Indianapolis (South Meridian street) has found it necessary to make a change in his plans and has decided to give up his Indianapolis work. While the work has been strengthened, the debt paid, new members received, missionary pledges increased; it is still weak, and not able to keep a man full time. Bro. Vawter wants to locate with a church employing a man full time so that he can leave the evangelistic field and be more with his family. He has baptized almost 300 this year, is a college man, well equipped, with nine years' experience. His address is general delivery, Indianapolis, Ind.

Miss Pearl Denham, long associated with the work of Metropolitan Church,

Chicago, is now the assistant pastor of Central Christian church, Des Moines. The Christian Worker, Dr. Breedon's local church paper, in speaking of Miss Denham, says: "She has quickly won a large place in the esteem and affections of the Central people who are always generous in their reception of worthy servants. Miss Denham has been elected to the superintendence of the Primary Department of the Sunday school and entered most heartily and efficiently into the Endeavor work with the young people of the church. She seems to fit happily into each department of the church work and to be a worthy successor of all the assistants the Central has had in the past."

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has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAVS all pain, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

Hiram college has just opened with an unusual number of new students, many of whom are prepared to enter the upper classes, and everything promises well for a good year's work. President Rowlinson is very popular with the school and has a firm grasp on the situation. The faculty has been strengthened by the addition of Doctor Charles E. Cory, a Ph. D. of Yale, who teaches the philosophy, and Professor Henry H. Lane, whose entire time is given to the supplementing of Professor Colton's work in the department of natural sciences. They are both young men who take an active part in the religious interests of both college and church. Provision has been made for numerous lectures and addresses before the students during the coming year by some of our prominent ministers and others who have had large experience in life. Professor Wakefield, now relieved by the president from the burden of the administration gives all his strength to the Biblical department. The Mission study class will be conducted by President Rowlinson. At its first meeting it had a membership of one hundred and twenty-five.

We wish all our readers would fill out the blank in last week's issue and mail it to us at once. We have received a goodly number of these criticisms, but shall be pleased to receive (your) comment.

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HEADQUARTERS FOR INDIVIDUAL COMMUNION SERVICES IN ALL STYLES

FROM THE FIELD

TELEGRAMS.

Canton, Ohio, Oct. 8.—Meeting seven days old, 155 added. Forty-one to-day at two services. No imitation at Bible two services. No invitation at Bible copied every night. Nine hundred and forty-one in Bible school. Baptism preached in many churches to-night. Welshimer and Kendalls.

Kansas City, Mo.—Scoville and Smith are here, 23 Friday night, 30 to-day, 148, 18 days. Geo. Hamilton Combs.

CANADA.

St. Thomas, Ont.—Since last report 6 have been added by letter and 4 by baptism. The brethren here believe in giving the good old apostolic way and the subscriptions are piling up for the new church edifice which will be begun in the spring. The college has opened with a fine body of students. Some of our best families are getting in line with the work by subscribing for the Century.—James Egbert, Pastor.

CHICAGO

The Austin church has made some departures from their usual lines of ladies' aid and prayer-meeting plans, from which Pastor G. A. Campbell expects good results.

Ashland Church, Chicago.—A bright young lady from Hannibal, Mo., made the confession and was baptized last Sunday at evening service. Also an excellent Christian worker united with the church by letter. J. F. Findley.

The South Chicago work is prospering under the pastorate of T. L. Read, who has succeeded Robt. L. Wilson in this difficult but hopeful field.

C. G. Kindred reported at the Monday morning ministerial meeting that there had been 9 additions, mostly by letter, to the Englewood church the day before, and all departments of the church in good working order.

C. L. Waite reported about \$100 raised to meet deficit at Douglas Park church.

Lloyd Darsie reported the Jackson boulevard church as having a largely increased attendance at all services and spoke of good results from what they had appointed as Arrearage Day. He is following the psychological theory that humanity is given to one idea at a time. It is worth trying as all experiments seem to show that to be at least the tendency.

Chicago.—The North Side church is exceedingly grateful to the many friends who have aided so much in securing its new location, and to the Christian Century for the publication in its issue of September 28th of the article pertaining to the work. On Sunday morning, October 1st, the church gave expression to its appreciation of these things by a rising vote of thanks, requesting that no

tice of same be sent the Christian Century for publication.

October 8th was a great day for the north side. There were six added: Bro. and Sister Shaw, the new pastor and wife; one by statement, one by letter and two by confession. Every department is alive and awake to its new responsibilities and opportunities. The Sunday school is growing. Wednesday evening, October 11th, the C. W. B. M. will hold its regular monthly meeting. Mrs. Agnew, secretary of the district, will make an address. G. W. Infield occupied the pulpit at the evening service last Lord's day.

ILLINOIS.

We cordially invite our Chicago brethren to attend our meeting just beginning at West Pullman.

E. L. Frazier, Evangelist.

Guy Hoover, Minister.

Shirley.—J. W. Street held a recent meeting in Shirley, Ill., resulting in 12 confessions.

Cooksville.—T. T. Holten, assisted by Evangelist S. E. Fisher, held a meeting at Cooksville, Ill. Nine confessions, 2 reclaimed, 3 by letter.

Saybrook.—The Saybrook (Ill.) church is in a meeting with 4 confessions and 3 otherwise to date.

Guthrie.—J. R. Golden held a week's meeting with a Union church in Guthrie, Ill., 6 united with the Union church, 1 with the Presbyterian and 2 with the Christian church in Gibson City.

Heyworth, Ill.—Meeting with Harold E. Monser four weeks old, 23 additions, crowded house and increasing interest.—J. P. Givens.

Sterling, Ill.—Just closed a two-weeks' Bible institute led by Knox P. Taylor of Bloomington. Very satisfactory.

One confession last night at prayer-meeting—a man about 50. He was baptized after regular evening service.

Jas. W. Johnson,
Minister.

INDIANA.

Hammond, Ind.—One confession at Hammond last evening. House crowded and people turned away from our Sunday evening services. C. J. Sharpe.

IOWA.

Des Moines, Ia., Oct. 5, 1905.

After a battle of thirty days at Elliott, Ia., against the powers of evil we are prepared to announce a great victory; 52 additions, 37 of them baptisms, 7 from the Baptists, and 8 by statement.

Joel Brown, Evangelist.
S. B. Ross, Pastor.

Iowa City, Ia.—Two additions recently, young men and students in the university.

Percy Leach.

KANSAS.

La Harpe, Kas., Oct. 4, 1905.

Just closed a great meeting with the "Martin Family" of 3 weeks' duration. The results were 58, 35 by confession and 23 by statement and letter. Two weeks of the three were rainy, yet great crowds were present listening to the strong sermons and solos.

Prejudice is at a low tide since this meeting.

Our standing is very good.

The "Martin Family" are all personal workers and live as they preach. They get results. U. G. Miller, Pastor.

KENTUCKY.

Clarks Co.—Thirty-three were added to the New Market church in Clarke Co. in a twelve days' meeting. Frederick Grimes of Corydon did the preaching.

Lexington.—Additions to the Christian churches of Lexington last Sunday were as follows: Central church, 4; Broadway church, 4; Chestnut Street church, 2.

MICHIGAN.

Mt. Pleasant, Mich.—The Mt. Pleasant church not only preaches Christian union, but unites. Five leading churches of this city have just closed ten weeks of union Sunday evening services. In the combine were the Baptist, Christian, Episcopal, Presbyterian and United Brethren. The meetings were the means of binding into a larger brotherhood the "United Brethren" and making the members of all the churches more Christian.

The writer has been given a unanimous call to remain with the Broadway Christian church of this city for the third year at an increased salary.

J. Frank Green.

• • •

Dedication at Kalamazoo, Mich.

The faithful band of earnest disciples who are laboring to plant the cause of primitive Christianity in the beautiful growing city of Kalamazoo, Mich., have just completed and dedicated a beautiful and commodious house of worship.

It is modern in all of its appointments; is well located, and will make them a splendid home where the gospel can be preached, and the ordinances of the Lord's house be kept. The property is worth \$15,000, and represents real sacrifice on the part of the disciples there. Bro. H. H. Halley is their faithful pastor. He is a splendid specimen of the Christian gentleman and an untiring worker in the Lord's vineyard.

His work of faith and labor of love is being greatly blessed of God, and the result is a strong church is being built up in the important city of Kalamazoo. The writer was with them on the occasion of the formal opening and dedication of this new house of worship.

The singing and music were fine, the praying fervent, the preaching—well the preaching was as good as the writer could do—and the giving generous to a fault. We think that every member of the church gave as much as they should. We know that many gave until it was a real sacrifice.

It was a great pleasure to meet with some that we had baptized years ago in other places. God bless his own good cause in Michigan. L. L. Carpenter.

Wabash, Ind.

For Feeble Children.

HORSFORD'S ACID PHOSPHATE

A pleasant-tasting, effective tonic for sickly, fretty or feeble children with weak digestion.

CANCER CURED

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MISSOURI

Dedication of Historic Building.

Hundreds of our readers who visited the Louisiana Purchase Exposition will be glad to know that the Christian Pavilion located there has been removed to Old Orchard, a St. Louis suburb, and re-erected as a permanent church building for the congregation at that place.

The outside form of the building is the same as it was at the Fair, except that an addition of ten feet wide has been made across the rear, thus providing for baptistry, robing rooms, etc. The building stands on a granitoid foundation. There is a basement under the entire structure, which, for the time being, is left unfinished. Because of its peculiar shape (it being hexagonal) the church is striking in appearance. Its beauty is commented on by all who see it.

R. L. Wilson, recently of Chicago, began ministering to this congregation September 4th, and already is greatly beloved for his work's sake. September 17th was set apart for dedication, but owing to one of the heaviest rains in years, it was postponed till October 15th, 3 p.m. T. A. Abbott, the State Secretary of Missions, is to officiate.



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NEW YORK.

Wellsville.—The Wellsville and Hallsport (N. Y.) churches have added 22 numbers since last report. Our mission offerings are all increased this year and we anticipate helpful campaign for souls this winter.

Wm. E. Adams.

OHIO.

Bellefontaine, Ohio.—We had 1 reclaimed last night at prayer-meeting. LeRoy Brown of Connersville, Ind., begins work here October 15th. I have been supplying here since W. T. Groom left. I shall begin work with the Lin-

PENNSYLVANIA.

Banksville, Pa.—Closed a five weeks' meeting with the church here last night. The meeting was held in a tent on the new lots in Lomergan place. Seventeen were added by baptism and nine by statement. California, Pa., will be our next meeting. F. A. Bright, Evangelist.

denwald church at Hamilton, Ohio Oct. 15th.

W. H. Hedges.

TEXAS.

Athens, Tex.—Yesterday a great day with us. At morning service raised entire amount of our indebtedness, over \$1,100.00. All are happy and there is great rejoicing.

W. O. Stephens.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any who may wish to make money easy. I buy my Dish-washers from the "Mound" City Dish-washer Co., 3685 A C Laclede Ave., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

CORRESPONDENCE

Big Gain for the Year.

The total receipts of the Christian Woman's Board of Missions for the missionary year, ending Sept. 30, 1905, were \$204,797.15. The actual receipts were \$175,408.98. The amount paid into the General Fund was \$136,844.93, a gain of \$24,962.37 over any year in the history of the organization. For 1905-6 the aim will be \$200,000.00 in actual receipts.

During the missionary year just closed this organization sent three missionaries to Jamaica, five to India, four to Mexico, three to Porto Rico, and three to South America, a total of twenty missionaries, besides the new workers employed in the home field. This is the largest number of workers that has yet been sent to the field by any of our missionary organizations in one year.

NEW ENGLAND CONVENTION.

A. L. Ward.

The fortieth annual convention of the Churches of Christ in New England was held in the Boston church from September 28th to October 1st.

This is considered by many of the leading workers to have been the best convention held here for many years. The programme committee commenced its work early and kept at it until there was worked out a remarkably well arranged programme. Nearly all the persons on the programme were present. The Boston church worked untiringly to make the convention a success.

Then the success of a convention depends very much on the presiding officer. Ours was "Bishop" S. M. Hunt. All who have ever attended a convention know what it means to have him in the chair. If nothing more, it means promptness. Brother Hunt is one of the most self-sacrificing Disciples in New England.

The reports showed the churches in an improved condition over former years. The following churches have paid off their debts: Springfield, Mass.; Swampscott, Mass., and Brockton, Mass. New work has been begun at Bridgeport, Conn., under M. L. Streator, and at South Framingham under H. H. Cushing. Both of these places give promise of success. There are in all 21 churches of the faith in these New England states, with 2,805 members. There were 275 additions to the churches within the past year, 177 of these being confessions and 98 by letters. The churches gave \$1,352.48 for missions.

Three new ministers appeared for the first time before the brethren of New England, F. J. M. Apleman, Lubeck, Me.; E. J. Butler, West Rupert, Vt., and H. H. Cushing, South Framingham, Mass. These brethren were well received. However, we were not without the older ones, E. J. Teagarden, Dr. J. M. VanHorn, A. T. June, W. H. Rogers, J. M. Horne, W.

C. Morro and G. A. Reini, all delivered addresses of great value to the convention. We were fortunate also in having representatives from four of our national organizations: Mrs. Annie Atwater, Geo. L. Snively, Ben L. Smith and A. McLean. It need only be said that these speakers were up to their best. The addresses they delivered will tell on the work of New England Disciples.

Another helpful feature of the convention was the excellent music furnished by the choir of the Boston church, under the efficient leadership of J. L. Thomas, who is a member of the Harvard Male Quartet and who has led the music in this church for many years.

The new officers of the New England Christian Missionary Society are A. L. D. Buxton, Worcester, Mass., a prosperous business man, president, and R. H. Bolton, Boston, a successful lawyer, corresponding secretary. We are more than pleased that these men of business experience and splendid judgment are to direct the work for the coming year.

The convention was a step forward in our work. Though we are a feeble folk in New England, we are earnestly at work, and steadily gaining in numbers and influence. We want the brethren of the West to know more of this field. It is the greatest missionary field in our country. It has been and is an influential religious center. The population is steadily increasing. Our plea is well adapted to this people. "Come over and help us."

Boston, Mass.

Nebraska Secretary's Letter.

State Evangelist Whiston is using the state tent at Vesta. The effort has been successful. An organization will be effected with twenty or more members, all substantial people of the place and vicinity. The Bethel church met with the secretary and Brother Whiston on Wednesday the 4th and voted to instruct their trustees to transfer the property, consisting of house, organ and other furniture, to the Vesta congregation. They will take steps at once to move the building, and when repaired, it will be a comfortable and satisfactory house.

One confession and two by letter at Auburn on the 1st. F. L. Pettit is the minister. They begin their meeting next week with T. A. Lindenmeyer of Pawnee leading.

Eight added at First church, Lincoln, on the 1st. One baptism in the evening. N. S. Haynes is the preacher.

J. A. Beattie supplied at Ulysses Oct. 1st, and will go again the 8th.

Chancellor Aylsworth goes to Louisville to supply for Brother Ogden on the 8th. Brother Ogden is assisting Brother Martin of Waco in a meeting.

DeForest Austin and H. J. Young are in a meeting at Jewell City, Kan. H. J. Kennedy is the located preacher there.

W. D. Thompson of Elk Creek sings in a meeting at Glenwood, Iowa.

The Hastings church held its annual meeting Oct. 4th. Reports showed forty-one net gain to the membership during the year, which was 27 per cent gain. Total amount of money raised during the year, over \$1,800. H. S. Gilliam is the preacher.

D. B. Titus has been touring District No. 10 in the interest of the district work; \$140 has been raised already. He reports that twenty-five of his best pay-

A new Cure for
RHEUMATISM
of which any suffer-
ing reader can
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A Box Free!

On the theory "that seeing is believing," John A. Smith, of Milwaukee, wants every one to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting, finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonie." Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one, as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more until he knew it was worth something. The sample was sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Neb., it cured a lady of 67 who had suffered 52 years. In Fountain City, Wis., it cured Hon. Jacob Sexauer, a gentleman of 70, who suffered for 33 years and whom seven doctors had called incurable. In Perrysburg, Ohio, it cured a gentleman 70 years old. In Marion, Ohio, it cured Mrs. Minnie Schott after suffering 13 years, she then cured an old lady 82 years old. In St. Louis, Mo., it cured Mr. F. Faerber of the Concordia Publ. House. In Philadelphia, Pa., 4521 N. 19th St., it cured Mrs. R. E. Thomas, after suffering from swollen joints and violent sciatic pains; she now enjoys excellent health. In Pennington, Vt., it cured an old man whom the best physicians of Worms and Frankfurt, Germany, called incurable. This old gentleman had walked for 20 years on crutches, both legs having been lame. He can now walk like a young man. Even prominent physicians had to admit that "Gloria Tonie" is a positive success, among them Dr. Quintero of the University of Venezuela, to whom it was recommended by the United States Counsel. In thousands of other instances the result has been the same. It cured many cases which defied Hospitals, Drugs, Electricity and Medical Skill, among them persons over 70 years old. "Gloria Tonie" is put up in tablet form and contains neither alcohol or acids.

Mr. Smith will send a trial box also his illustrated book on rheumatism, absolutely free of charge to any reader of The Christian Century, for he is anxious that everybody should profit by his good fortune. Mr. Smith's address is full as follows:

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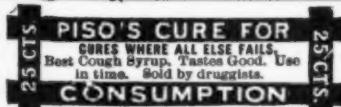
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This book is indispensable to those who contemplate the building or remodeling of a church or Sunday-school building. It is profusely illustrated, with exteriors and plans of existing churches, and is a complete guide and reference book. A careful consideration of plans and suggestions given will aid any church to avoid the dissatisfaction which is often experienced after the completion of a building. Mr. Kramer received prizes for modern church building plans at the World's Fair, Chicago, 1893. His reputation as a church architect is unparalleled, and his designs are original. He also has made a careful study of heating, ventilation and acoustics. He is a leading worker in one of our churches in New York City.

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ing members have adopted the tithe system in their private finances. Joel Brown will begin a meeting for them early in November.

T. B. McDonald has been preaching alternate Sunday afternoons at Charles-ton.

J. D. Forsyth located at Peru Oct. 1st. Is moving his family there immediately. He comes to us from Kansas.

Burton H. Whiston reports three added in the meeting now in progress at Rising City.

N. T. Harmon is open for engagement as evangelist at any time. His permanent address is David City. Write him there.

The daily paper and eyewitnesses are authority for the statement that the rails are laid on the interurban street car line to Bethany. It only remains to level it up, set the poles and hang the wire and a few other little things to have it ready for the cars. It is hoped that Nov. 1st will see them in operation.

Edward Clutter will be at Irvington on the 8th.

A. L. Zink, now preaching half time at Tecumseh, will give the other half to Cook. We are glad to have Brother Zink in the state again.

State Missions is the particular theme for our churches for the coming weeks. All things else is to be sidetracked and this great work will have the right of way. Then, when Lord's day, Nov. 5th, arrives, the unanimity with which the churches drop into line with the offering will be something worth seeing. True, some churches that have only half-time preaching may want to take up the matter on the next Lord's day. There has never been a time when we needed more to be really generous than at this time. The opportunities that await our labors and the promising outlook for success in many fields, all call from enlarged giving this year.

W. A. BALDWIN.

A first fruit of the gospel was benevolence. In the church at Jerusalem this spirit of unselfish love was so strong it resulted in a voluntary communism. The rule seemed to be, "From each according to his ability; to each according to his need." We have been so very busy with teaching and preaching that we have neglected the fragrant fruit of charity. Now, however, the Benevolent Association is stirring our hearts and awakening our zeal in "this grace also." This is a gracious ministry, and its phenomenal growth is one of the most encouraging signs among us. Care of the orphan and the aged is most becoming; it indicates tender hearts and loving hands.

IN MEMORIAM.

Resolved, That in the death of Mrs. C. A. Johnson, wife of our minister, we, the members of Morris Street Christian Church, Indianapolis, Ind., have lost a faithful worker in the cause of Christ. During her short stay with us her influence was felt. Those who knew her could but love her, as she had smiles and good cheer for all. A Christian, a faithful wife, a patient and loving mother, has gone to her reward.

Our sympathy goes out to her husband, parents and family at this time of bereavement, but let us know that our loss is heaven's gain, and hope to join her in that better land.

F. F. TREMOR,
Z. W. FEAR,
S. O. LEAK.

THE ROOT OF THE MATTER.

He Cured Himself of Serious Stomach Troubles, by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another. I gave up smoking, I quit coffee and even renounced my daily glass or two of beer, without any marked improvement.

"Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets and I had often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health, and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablet contained and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

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Although Stuart's Dyspepsia Tablets have been in the market only a few years, probably every druggist in the United States, Canada and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

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IN MEMORIAM.

Potts.

Ruth W. Pierce was born Oct. 6, 1865; departed this life Sept. 20, 1905. Her birthplace was Smithfield, Pa., where she spent most of her life. She was a graduate of the high school and taught school several years. She came to Litchfield, Ill., in 1890, where she met her husband, W. A. Potts, whom she married two years later. Since 1892 they have lived in Pekin. She leaves two sons and is survived by two brothers and two sisters. She was a noble Christian wife and mother and very active in all good works. She left her wardrobe to the Old Folks' Home at Jacksonville. She requested that the church organizations send no flowers at her death, because she felt that the money should be devoted to missionary purposes. Instead, the organizations united in establishing a life-membership in the C. W. B. M. for her son, Curran Pierce Potts. The funeral was conducted by the writer at the residence Friday, Sept. 22.

J. A. BARNETT, Pekin, Ill.

Volney Dickey.

Volney Dickey, eldest son of James and Hannah Dickey, was born Oct. 19, 1833, in Fountain County, Indiana. In 1834 he came with his parents to what is now known as Kankakee County. Here he remained the rest of his life. In 1851 he was married to Miss Julia Hayden. To this union eleven children were born. In 1878 the good mother and wife sickened and died. A few years intervened and he was married again to Mrs. Anna Hayden. To this union four children were born. Six of his children passed from earthly cares. All had tried to live close to Him, who said, "Follow me." The aged wife was too sick to be present at the last trying moments, but with strong faith bore her added affliction with Christian fortitude.

Elder Volney Dickey united in his youth time with the Methodist church, but soon afterward, as he told the writer, "began to read his Bible and saw that he was not in full harmony with its teachings, so he united with the Christian church." He was one of the leading spirits in the establishing of the church at Shurberville, where he retained his membership until the summons came, Oct. 1st, 1905. There wife and nine children, fifty-four grandchildren and seven great grandchildren survive him.

About a year ago I was called to preach his son's funeral, and shortly afterward I was summoned to Grant Park, Ill., to the bedside of "Uncle Vol," as all called him, and he asked me if I would write out his obituary, as he was ready to go, and wanted to arrange everything himself. He asked that if it was not asking too much that I should preach his funeral, assisted by his old friend, Dr. Evans of Trinity Methodist church, Kankakee. On Oct. 3 his wishes were complied with.

In the death of the departed closed a life of practical usefulness. In the trials, illness and afflictions, he bore all with faith and Christian fortitude, and passed from the midst of profound cares calmly and hopefully into the "silent realms of shade," his spirit to be with Him who said, "I am the resurrection and the life." "Blessed are they who die in the Lord."

HARRY E. TUCKER,
 Chicago Heights, Ill.

The slumber of one saint is no excuse for the sloth of another.

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After you receive the sample, you can get a regular-size package of Pyramid Pile Cure at your druggist's for 50 cents, or if he hasn't it, send us the money and we will send it to you.

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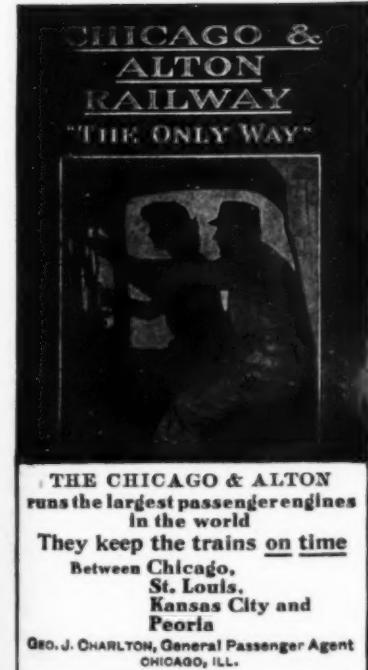
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